

A P P E N D I X
T O T H E
A N T I D O T E .
C O N T E Y N I N G

A Catalogue of the visible and perpetuall Succession of the
Catholique Professours of the Roman Church, by whom
the doctrine now taught vnder Pope Gregory the XV.
hath beene in all Ages, and Countreyes, since
Christ, constantly & vniformely maintayned.

T O G E A T H E R W I T H

*A Counter-Catalogue discouering the interruption of Hereticall Sectes,
amongst whom the chiefe Protestant Articles, and their Au-
thours, haue beene in diuers Ages, vpon sundry occasions,
contradicted, and condemned, by the Watchmen of
the true Church.*

By S. N. Doctour of Diuinity.



Permissu Superiorum, M. DC. XXI.

A N
ADVERTISEMENT
TO THE READER,

*Concerning the two Catalogues
ensuing.*

EOR as much as the visible succession of lawfull Pastors, & the perpetual pedigree of zealous believers, is an infallible marke of Christes chosen Spouse; I haue heere (Gentle Reader) presented to thy view: First, the supreme Heads & Gouvernours of the Roman Church. Secondly, the cheife Professours by which it hath still continued, and such as for the most part in all ages haue bene generally knowne, or publicuely canonized Saints. Thirdly, diuers substantiall points of our Catholique Faith, which they most constantly taught & believed: I quote the places only,
* 2 but

AN ADVERTISEMENT

but seldome relate their wordes, because I haue cited them at large, for the first five hundred yeares in the Controuerſies themſelues. Fourthly, the Generall Councels lawfully called, and aſſembled by them. Fifthly, the Conuerſions of Countries, which they haue performed by authority & commiſſion from Chriſt his Vicar on earth. Sixtly, ſundry authentick and approved miracles by which God himſelf vouchſafed to teſtify either the ſanctity of the men, or verity of their doctrines: for as with miracles the Church was firſt plated by Chriſt, as with miracles it was aſter ſpread & propagated by the Apoſtles, who going forth preached euery where

Marc. 10.
20.

our Lord, working withall, & confirming the word with ſignes that followed: So with the glory of miracles it

Ioan. 14.
12.

hath ſtill flouriſhed according to our Sauour his prediction: He that belieueth in me, the workes that I doe he alſo ſhall do; and greater then theſe he ſhall do.

Mar. 16.

Likewiſe, Theſe ſignes ſhall followe ſuch as beſeene: in my name they ſhall caſt out Diuels &c. For this caule

Tertul. in
lib. de

Tertullian challengeth the Heretikes of his time,

Præſcript.

to produce their miracles, as we do now our moderne Sectaries.

Epiphani. l.
2. de hæreſ.

Epiphanius conuinceth Ebion of

hæreſ. 30.

false beliefe, becauſe neither he, nor any one of his faction had the gift of working miracles, ſpeaking thus vnto him. *Raiſe thou, O Ebion, ſome dead man, cleaſe the leprous, reſtore ſight to the blinde, or heale a man ſicke of the palsey if thou canſt; but thou canſt not, becauſe through incredulity thou doeſt the contrary, clogged with the chaines of fleſh: but if thou canſt not performe theſe thinges, as indeed thou canſt not by meanes of thy naughty faith, yea if thou innocate the name*

of

TO THE READER.

of Christ, thou shalt no way preuaile &c. And S. Ambros^{Ambros. tom. 1. ser. 51. de inuent. corp. SS Gerua. & Protas.} discardeth the Arrians from being of the same belefe with the glorious martirs of Christ, for not acknowledging the famous miracles wrought by their merits, which the very diuels confessed. S. Augustin^{August. cont. epi. Manich. c. 4.} among other markes, by the fame of miracles, was held in the bosome of the Church: and saith of them. Now also at this present miracles are wrought in Christs name, what by his sacraments what by the prayers or memories of Saints. And the rebuking the infidelity of our aduersaries, They belieue not (quoth he) these la-^{Aug. l. 22. de ciuit. c. 8. ibid cap. 8. 9. 10.} sur, which also do not belieue that our Lord Iesus was borne of his mother without impayring her virginity, & that he entred in to his disciples the doores being shut. Hitherto S. Augustin.

On the other side I haue also set downe the dismembred rowe, or scattered rankes of such hereticall Innouatours, as from Christ his daies euē vntill ours, haue newly sprung vp, & vented forth their strange deuises; which according to the property of lies & falsities, haue bene neuer the same: but diuers, monstrous, and allwaies changeable, cōcurring in nothing but in maine oppositiō to the Roman Church, & her professours, she still remaining inuiolable, & constant without any addition, change, or alteration of her first receiued Faith; the speciall note, by which Theodoret discerneth verity from falshood, saying: πολυχίδος μὲν ἡ καὶ ποικίλης τοῦ ψεύδους, ἀπλὴ δὲ τῆς ἀληθείας ἡ χάρις, that is in English: A leasing is diuers and various, but one or single is the beauty of truth. Howbeit I do not specify all their infamous blasphemies: but only such as heere

and there are licked vp by the Protestants of our time.

Then I shew how the Pastours of the true Church haue particularly checked and repressed them: by which, my deare Countrey men may see that the braue shew, or whol band of their new assertions, is nothing els but a fresh muster of old accursed heresies; that the predecessors and forerunners, of whome they vaunt, were Rebels to the Church, Enemies to God, and blasphemers of his holy name. Yet because want of others forceth our Ghospellers, to entaile their profession vpon them, I declare briefly how they imbraced some grosse errors, or fundamentall articles of Catholique religion impugned by Protestants, both which cut them off frō their confederacy. Neither is their claime of any force to linke thé with Christ, let case they had not varied in opinions: for the faithfull of his flocke must be a knowne generation of Pastours and People, Parentes and Children, Heades and Members, successiue ly propagated, & iointly vnited without interruption one from the other: they must still perseuere constant and impregnable, what opposition soeuer be made against them. But these heretikes started vp at diuers times, in diuers countries, heere one, there another, without head, without parentage, without knowledge, dependance, or communication amonge themselves, haue often retracted, often changed their hideous fancies, were all conquered, subdued, and put to silence by the Romane Church; and therefore could not be that happy
seed

seed
vnto
Wit
root
for
be
win

TO THE READER. 7

seed which our Lord hath blessed, but base and
vnkind slips, grafted by Sathan; of whome the ^{Sap. 4.}
Wiseman saith: *Bastard plantes shall not take deepe* ^{ver. 1. 4.}
roote, nor lay sure foundation. And if in the boughes
for a tyme they shall spring being weake'y set, they shal
be moued of the wind; and by the vehemency of the
windes, they shalbe rooted out.

THE

The first Century from the 30. years of Christ vnto the 100.

The chiefe heads of
the Church, & her
generall Councells.

Her Professours, and Con-
versions made by them.

Her Doctrine, and Mira-
cles.

Annus
Christi.

30. Iesus Christ.

34. S. Peter.

69. Linus.

THE most Blef-
sed Virgin Mary,
S. Ioseph her spouse,
S. Iohn Baptist, S.
Andrew, Iames, Tho-
mas, Philip, Bartho-
lomew, Matthew,
Marke, Luke, Iohn
the Euangelist, with
the rest of the Apost-
les. S. Stephen, Paul,
Mary Magdalene, Io-
seph of Arimathia, Ni-
codemus, Titus, Ti-
motheus, Nicanor,
Eunuchus Candaces
Reginæ Æthiopiæ, A-
gabus, Barnabas, Pro-
chorus, Euodius, Ia-
son, Hierotheus, Te-
cla, Dionysius areopa-
gita, Petronilla, Mar-
tiall, Hermes, Longi-
nus, Abdias, Aristobu-
lus, Pancratius, Anti-
pas, Pudens the Sena-
tor, and Euprepia the
Matrone who dedica-
ted their houses for saying
of Masses (see acta Pu-
dent.

FReewill. Matth. 12.
v. 33. 1. Cor. 7.
37. Reall presence. Mat.
26. 26. 1. Cor. 11. 24.
sacrifice of the masse. Luc.
22. 19. Act. 13. 2. Su-
premacie. Mat. 16. 18. 19.
Ioan. 21. 17. Merit or
Iustification of Workes.
Mar. 9. 40. Apocalip.
22. 11. 12. Iac. 2. 24.
Confession & Satisfacti-
on. Ioan. 20. 32. 2. Reg.
12. 13. 14. Dan. 4. 24.
Inuocation & Honour of
Saints. Iob. 5. 1. Gen.
48. 16. in Liturgia Ia-
cobi minoris. 1. Reg.
28. 14. Purgatory or pray-
er for the dead. Mat. 12.
32. 1. Ioan. 5. 16. Di-
onyf. de Eccles. Hier.
cap. 7. In so much, as
Kemnitius sayth, In S.
Denis we find that prayer
for the dead was made in
the Church. Kem. exa.
p. 3. p. 110. Single life.
Mat. 19. 10. 11. 12. 1.
Cor. 7. 7. 8. Dion. Ec-
cles.

The first Century from the 30. yeare of Christ vnto the 100.

Heretikes without
a head.

Their Heresyes reuiued by
Protestants.

Contradicted & condem-
ned by the Professours of
the Roman Church.

Iudas Iscariotes.

A. IVDAS Iscariotes the first
who impugned the
Real presence, which
our Sacramentaries
now deny. Claud.
Xanct. rep. 2. de Eu-
cha. c. 14. Chrysost.
hom. 46. in Ioan. 6.

Simon Magus.

B. He attributed the
miracles which Christ
wrought to art Ma-
gicke. Hier. in Matt.
26. Simon Magus did
the like of the mira-
cles wrought by the
Church: and Prote-
stants now calumniate
the miracles atchieued
by holy men, and me-
rites of Saints.

Elymas Magus.

C. Simō Magus also
taught, that God is the
authour of sinne. Vin.
Lirin. adu. pro. hæret.
nouitat. cap. 34. The
same is auerred by
Calu. l. 2. institut. c.

Alexander.

17. l. 2. cap. 4. l. 3. c.
23. and by Fulke with

Hymenæus.

B other

A. BY our Sa-
uicur Christ
Iesus. Ioan. 6. 54. 55.
56. &c. Matt. 26. 26.
Marc. 14. Luc. 22. 1.
Cor. 11. 24.

B. By Christ our Sa-
uicur. Luc. 11. 20. If
I in the finger of God, do
cast out Diuels, surely the
kingdome of God is come
vpon you. By S. Luke,
who recoueth as true
and vnsayned mira-
cles, how S. Iohn, &
S. Peter healed a lame
man. Act. 3. 6. how S.
Peter healed Tabitha.
Act. 9. 41. how S. Paul
restored a dead childe to
life. Act. 20. 10. how the
only shaddow of the one,
and handkercheise of the
other cured many. Act. 5.
15. & 19. 12.

C. S. Paul. 1. Thes.
4. 3. S. Peter 2. Petr.
3. 9. Dionys. Areop.
de diuin nomin. cap.
4.

D. S.

The Catholike Roman Catalogue.

80. Cletus.

dent. & Epist. 1. & 2. Pij PP. ad Iustin.) Clement the Consul & Plautilla his sister, Flavia Domitilla her daughter, Iphigenia daughter to the King of Ethiopia, both vow-
ed and veyled Virgins, the later by S. Matthew the Apostle (Abdias & Surius in vita Marthæi) the former by S. Clement the Pope (Beda in Martyrolog. 7. Maij. Baronius an. 11. 98.) Nereus, Achilleus, The Priests of Achaia who wrote the life of S. Andrew, and infinite others.

93. Clemens.

General Councils.

The first Council held at Hierusalem by the Apostles. Act. 15.

The conversions besides of many Romans, Corinthians, Ephesians, Philip-
pians, Galatians &c. Of eight thousand by two sermons of S. Peter. Of the King of Ethiopia, of his wife, and the whole Province by S. Matthew (Surius in vita Marthæi.) Of a great multitude of Frenchmen by S. Fromo, who restored life to Saint George, one of the 72. disci-
ples of Christ, by touching him with a staffe given him by S. Peter. Beda, Vsuar-

cles. Hier. c. 6. where he extolleth Monasticall profession, yea specifyeth their tonsure and change of habite. Can. 25. or 27. Apost. Martial. ep. ad Tholos. perswadeith Valeria to sacrifice her virginity to God, So did S. Paul perswade Tecla according to Saint Ambrose l. 2. de virg. Prescript faiths. Can. 68. Apost. l. 5. const. Apostolic. c. 12. Miracles wrought by the shadow of S. Peter. Act. 5. by napkins & handkercheifs brought from S. Pauls body. Act. 19. 11. which being applyed to the sicke, their diseases ceased, and the wicked spirites went forth. By the hemme of an Image set vp by the woman whome our Saviour had healed of the bloody fluxe. Eusl. 7. c. 14. 18. with sundry others. Touching the pointes of our Faith, I shall heereafter mention in this Columnne, though I name but one or two Authors for the, yet they were all generally & vniformally held by others; els these

The Counter-Catalogue of Sectaryes.

11

Philetus. other English Sectaryes, who although they would free themselves from this hellish blasphemy: yet as long as they teach, that God willeth sinne, that his will necessitates ours, that he createth some purposely to damnation, predetermineth the end, and worketh the cause of their destruction, they cannot be free, as is proued in the 19. Controuer.

Thebutes. D. Likwise he held that man wanteth the liberty of free-will. Clem. Roman. recog. lib. 3.

Cerinthus. E. He boasted of faith alone & vtterly gain-said the iustice of workes, Iren. l. 1. c. 20. which are two fundamentall points of our new Ghospellers profession, & stilly maintained by Whitaker, Abbot, & others, as I haue shewed Contro. 12. 13. & 21. Their other dotages I omit, and all the infamous heresy'es of the rest of their fellow-sectaries, whose names are ranged in the first Colū-

Ebion D. S. Luk. Act. 5. 4. S. Paul. ep. ad Philē. Without thy counsaile I would doe nothing; that thy good might be, not as it were of necessity, but voluntary. Where you see, he taketh voluntary, for that which is absolutely free, opposite to necessity. Sa. nt Ioan. c. 1. 12. Apoc. 3. 20. S. Matt. 16. 24. Clem. Rom. ep. 3. & lib. 3. recogn.

Diotrephes. E. By S. Peter, S. Iohn, S. Iames, Iude in their epistles, as S. Augustin testifieth de fide & operibus c. 14. lib. de vni. bapt. c. 10. Clem. Rom. in constitut. Apost. l. 6. c. 19. S. Martial. epist. ad Toleſa. The Centurists for this cause reiect the epistles of S. Iames & S. Iude. cent. 1. l. 2. c. 4. col. 54. & they affirm of S. Iames epistle, that it swarveth not a little from the analogy of Apostolical doctrine, whiles it ascribeth iustification not to faith alone, but also to workes. And yet S. Augu. thought it Apostolicall, and written

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Vsuardus, Ado in these I name had byn Martyrol. 25. Octo. noted for singularity, Petrus de Natal. l. 9. as S. Cyprian was for rebaptization, Iræneus, Papias &c. for the Millenary error &c.

The second Century from the year 100. vnto the 200.

Annus Christi.

103. Anacletus.

112. Euaristus.

121. Alexander I.

132. Sixtus I.

Bartimæus, Ignatius, Onesimus disciple of S. Paul, and Successor to Timothy in the Church of Ephesus, Eustachius, Aristides, Polycarpus, Cornelius, Hero, Papias, Getulius and Symphorosa his wife with their seruau children, Blandina, Praxedes, Verus, Iustinus, Egelippus, Pantenus, Irenæus, Narcissus, Dionysius Corinthius, Theophilus Antiochenus. Athenagoras, Policrates, The Melitine, surnamed the Thundring or lightning, Legiō, because waging war vnder Marcus Aurelius the Emperor, in the time of a great drought and siccity, they miraculously obtained by prayer from God, abundance of raine, to refresh the

Freewill. Athenag. Apol. pro Chrît. Irenæus, say the Centurists, admitteth freewill in spirituall actions. Cent. 2. c. 10. Reall presence. Iustin. Apol. 2. ad Anto. Sacrifice of the Masse. Irenæ l. 4. c. 32. and the Centurists recount, that Telesphorus Pope and Anachorite ordained three Masses to be celebrated on Christmas night, and the Angelicall Hymne, Gloria in excelsis, to be sayd before the Sacrifice. Cent. 2. c. 6, Supremacy. Tertul. l. de Pudicit. Merit and Iustification of workes. Iust. Apol. 2. Euery one shalbe carryed to eternall punishment, or saluation for the dignity of his workes. Confession and Satisfaction. Tertul. l. de Pœnitent. Inuocation, and Honour

ne of this second pag. written of purpose to
because I only endea- condemne the contra-
uour to relate such as ry opinion of Iustifi-
are newly set abroach cation by fayth alone.
and defended by our S. Augustine in the
Protestants. place before cyted.

The second Century from the yeare 100. vnto the 200.

- Saturninus.** **A**MONGST the
somes vnfauoury weeds
of Protestancy haue
shooted vp. For
Basilides. F. The Gnostikes
held extrinseall iusti-
ce by imputatio only.
Iren. l. 1. c. 5.
Carpocrates, frō G. The Valenti-
who the Gno- nians attributed sinne
stickes. not to freewill, but ei-
ther to the nature of
the world, or to the
Diuel. Aug. hær. 11.
Cerdon. Castro. V. peccat. hæ.
3. Neither do Prote-
stants ascribe it to our
freedom, but either to
naturall corruption, by
which mans will (saith
Fulke) is captiue and
thyral to sinne. Fulke in
cap. 5. ad Galat. sect.
1. and in cap. 10. ad
Rom. sect. 6. or which
is worse, to the immu-
table decree & ordinance.
B 3 of
- F. BY** Irenæus in
the same
place, and l. 3. c. 20.
by Iustin. in dialog.
cum Triphone.
G. Iustin ad quæst.
103. proueth that mē
sinne by election, choise &
liberty of freewill; not by
nature, because some are
defiled with one vice, some
with another, some with
more, some with lesse: which
could not be, saith he, si
natura imbecillitate, non
voluntatis consilij prater-
missione homines peccaret.
H. Iren. l. 3. c. 2.
by Tert. l. de præsc.
where both prouoke
heretikes to the inuiol-
able tradition of the
Roman Church: and
Tertul. auoucheth
that, the most expert in
Scripture, will little pre-
uaile against Heretikes,
with Scripture alone.
Likewise.

The Catholike Roman Catalogue .

- the Romanes, and fiery
hailestones, or thunderbolts
to destroy their enemyes .
142. Telespho-
rus. Tertul. l. ad scap. Eu-
seb. l. 5. Hist. cap. 5.
Oros. l. 7. c. 15.
- Honour of Saints . Iust.
Apol. 2. Iren. l. 1. c.
33. And Iren. lib. 5.
affirmes, the Virgin Ma-
ry to be Advocate of the
virgin Eue .

154. Higiuius.
Apollonius a Ro-
man Senatour, An-
dochius, Agrippinus,
Geruasius, and Pro-
rasius, Epipodius, and
Alexander, Fereolus
and Ferutius Martyrs,
accused for inhibiting
marriage, and dissuading
Virgins from it . (Mar-
tyrolog. Vesunt . in
pass. horum Martyr.)
as Protestants calumi-
niate vs, because we
preferre virginity, and
permit not marriage
to such as willing-
ly vow Chastity to
God. Rhodon, Hera-
clitus, Appion, Athe-
nogenes &c.
158. Pius I.
Purgatory or prayer
for the dead . Tertul. l.
de cor. milit. cap. 3.
for the dead we make ye-
arely oblations. And lib.
de Monog. She prayeth
for his soule, & intreateth
it may rest in peace.
165. Anicetus.
Single life. Athenag.
Apol. pro Christia.
Prescript fasts . Teles-
pho. ep. ad vniuer. I-
gnat. ep. ad Philip.
175. Soter.
Miracles . Be-
sides that of the Meli-
tine legion, Narcissus
Bishop of Hierusalem
turned water into oyle,
for the vse of the
Church. Euseb. l. 6. c.
8. & 9. S. Balbina &
Quirinus her Father
both restored to health
by
179. Eleutheri-
us.
The Conversion of Lu-
cius King of England, of
his Nobility and subiects,
by Eucarius and Damia-
nus sent from Pope Eleu-
therius

The Counter-Catalogue of Sectaries. 15

of God. (Calu. 1. 3. inst. c. 23. sect. 4. 7. 8. 9.) according to him *imposing necessity*.

Tatianus, from whom the Encratites.

Apelles.

H. The Valentini-ans, with the Montanists cōtemned vnwritten traditions, & appealed, as Protestāts doe, to Scripture alone. Tertull. 1. de præsc. Hist. Eccle. 1. 5. c. 16. l. 3. c. 36.

Montanus.

I. Proclus taught, which protestāts now take hold of, that sin abideth in the regenerate, & that it cannot be rooted out as lōg as the body liueth. Epipha. hæc. 64. yet he affirmed, as they also doe, contrahi, & fopiri peccatū, *sinne to be restrained, cast asleepe, asswaged or curbed of its raigne*. Epipha. ibid.

Bardefanes.

which are the very phrases of our new Ghospellers cōcerning this point. See Feild & Abbots wordes Contrō. 18.

Blastus.

K. Florinus renewed the former heresy of making God the author of sinne. Euseb. 1. 5. c. 25. Notwith-

Proclus.

standing

Likewise in this age the two false Prophets Barchabas and Barochop, which Basilides alledged to cōtenuance his impiety, were reiected by tradition: neither could our Protestants euer disproue them (as Canus well noteth) by the text of Scripture. Canus. 1. 2. de loc. Theol. c. 7. And Clemens Alexandrinus scholler to Pantenus, & master to Origen writeth, 1. 2. from, that some who denied traditions, renounced also the Epistles of S. Paul to Timothy, because by these words *Depositum custodi*, 1. ad Tim. c. 6. they were convinced.

I. By Gaius an eloquent writer, of whom Euseb. 1. 6. c. 14. By Justin. Apol. ad Anto. & S. Cypr. who flourished immediately after, proueth at large. lib. 3. ad Quir. sect. 65. *Omnia peccata in baptismo deponi: All sins to be abolished by baptism*. The same is affirmed

The Catholike Roman Catalogue.

therius, Bed. l. hist. Po-
lyd. l. 2.

194. Victor.

Of diners Indi-
ans, or Brachmans con-
verted by Pantenus.

Of many Roman Se-
natours, and Citizens by
Pope Alexander: & other
Gentiles by Barsimaus Bi-
shop of Edessa. Baron.
ann. Christi 185. 132.
107.

by touching the chaines,
with which Pope Alexan-
der was bound. Baron.
ann. 132. n. 2. Like-
wise Iustin. quæst. 28.
reporteth of certaine
miraculous Cures,
wrought by the bodyes,
& sepulchers of Martyrs.
Irenæus beareth wit-
nesse of innumerable
other miracles atchie-
ued for the behoofe &
côuersion of Gentils.
Iren. lib. 2. cap. 58. in
histor. lib. 5. cap. 7.

The third Century from the year 200. vnto the 300.

Annus
Christi.

204. Zepheri-
nus.

221. Calixtus.

227. Vrbani.

233. Pontianus

Clemens Alexā-
drinus, Minuti-
us Fælix, Demetrius,
Ammonius, Metho-
dus, Calepodius, Pal-
matius, Simplicius,
Potamiana, Agatha,
Apollonia, Barbara,
Cœcilia, Plutarchus,
Serenus, Heraclides,
Heron, Gregorius
Thaumaturgus, Athe-
nodorus, Tripho, He-
raclas, Dionysius A-
lexandrinus: These la-
ter nine were all Origen
his schollers, & either fa-
mous Bishoppes, learned
writers,

Freewill. Method.
ser. de Resurrect.
Reall presence. Cypr.
de Cœna Dom. The
bread which our Lord
gaue to his disciples, not in
shape, but in substance or
nature, changed by the om-
nipotency of the Word, is
made flesh. Sacrifice of
the Masse. Cypr. ibid.
Supremacy. Hippo. o-
rar. de consum. mun-
di. Merite and Iustificati-
on of workes. Origen,
say the Cēturists, made
good workes the cause of
Iustification. Cent. 3.
col.

The Counter-Catalogue of Sectaries.

17

- | | |
|---|---|
| <p>Berillus.</p> <p>Florinus.</p> <p>Praxeas &c.</p> | <p>standing our Aduersaries, I thinke, will be ashamed to make these or any of the forenamed Arch - heretikes the corner stōes or first foundations of their Religion, by reason of other most execrable heresies which they obstinately maintayned. And yet one fundamentall error, as all learned Protestantes confesse, excludeth frō the Church.</p> <p>firmēd by Origē. tract. 35. in Math. hom. 15. in Iosu. hom. 14. in c. 2. Luc.</p> <p>K. Irenæus wrote a booke that God is not the Author of sinne, of which Eusebius maketh mention. l. 5. c. 19.</p> |
|---|---|

The third Century from the yeare 200. vnto the 300.

- | | |
|--|--|
| <p>Hermogenes.</p> <p>Helchifair & siue Elcesai.</p> | <p>L. TH^E Helchifairs defended it no sinne, in wordes onely to deny their faith, when necessity vrged, as long as they held it entiere in their hartes. August. hæ. 32. Epiphan. hæ. 30. and 53. from whome some Protestant Politicians litle differ, who think it lawfull to frequent hereticall Conuenticles, and to dissemble in diuine seruice, for sauing their goods, or obeying their Prince.</p> <p>L. BY Clemens Alexand. l. 4. from. by Origē who called their doctrin in a publike sermon, as Eusebius witnesseth l. 6. cap. 31. <i>impious and wicked</i>. By the Priests & Deacons of the Roman Church, whose words are cyted by S. Cyprian lib. 2. epist. 7.</p> <p>M. Theophilus ad Autolicum. <i>Man is the workemanship, & image of God, therefore as long as he is indued with rea-</i></p> |
|--|--|

The Catholike Roman Catalogue.

- writers, or glorious Martyrs. Theodorus, Gordianus; Philip the first Christian Emperour, his sonne, & Seuerus the Emperesse, Cyprianus, Hippolitus, Laurentius.
238. Anterus. Theogenes, Polycronius, Nemefius, with his daughter Lucilla, who being blind receaved her sight in Baptisme ministred vnto her by Steuen the Pope. (vt habetur in actis Stephani) Olimpius, Exuperia, Susanna, Pionius, Sabina,
- 239 Fabianus. Theonas, Babyla, Cosmas, Damianus, Mauritius with the Thebaan legion, which consisted of 6666. valiant souldiers & Martyrs of Christ. Zabdus Bishop of Hierusalem, who instructed & baptized them. Victor, Gereon with 2000. of his companions. Serena the Emperesse wife to Diocletian, who religiously kept and honoured the reliques of S. Susanna. Vsuar. Ado. Suri. 16. & 11. Aug.
254. Cornelius. Donaldus K of Scotland his wife, children, and Nobility, in the yeare of our Lord
- col. 265. Confession and Satisfaction. Cyp. ser. delapfis. Inuocation & Honour of Saints. Orig. in lib. Iob. O blessed Iob pray for vs wretches. Method. orat. Lypapan. Domini. Purgatory, and prayer for the dead. Cyp. ep. 52. & 66. Origen. hom. 6. in Exodum. For of Origen the Centuristes confesse, that he held Purgatory to be the punishment or expiation of sins, Cent. 3. col. 265 and of S. Cyprian and others. Fulke sayth (in his Confut. of Purg. pag. 362.) Tertullian, Cyprian, Augustine, Hierome, and a great many more do witnesseth that Sacrifice for the dead is the tradition of the Apostles, Singlelife. Minut. Felix in Oct. Cypr. de discip. & habit. virg. Prescriptis. Clem. Alexand. lib. 3. strom. mentioneth Wednesdayes and Fridayes fast, agreeable to the 68. Can. of the Apostles. Likewife Dion. Alex. ep. ad Basil tom. 1. Bibl. Pat. speaketh of Lent, calling

Nouatianus siue
Nouatus.

Aquarij.

Origenista.

Noëtiani.

Sabellius.

Patrippassiani.

Prince:

M. Origen (from
whome the Orige-
nists) affirmeth, that
*Adam by sinne lost the I-
mage of God.* Epipha.
hæ. 64. & ep. ad Ioã.
Epif. Hierosol. which
is now the expresse
fancy of Calvin. l. 2.
Instit. c. 1. sect. 5. &
a consequence which
followeth out of Whi-
tes (in the way to the
true Church. sect. 40.
fol. 283.) and other
positions, who take
from sinners the liberty
of free will, and al such
naturall faculties, as
should cooperate to Gods
callings, making them
worke no more ther-
in, then paper doth to the
receiuing of inke.,

N. Nouatia or No-
natus (as the Grecians
call him) maintained
the absolutiõ of Priests
not to be available to
the lapsed. Socrat. l.
4. c. 23. and his dis-
ciples quite abolished
with Protestants, all
confession of sinnes.

Cornel. apud Euseb.
l. 6. c. 43. Theod. l.

3. hæretab. Pacia. l.

C2 ad-

reason, he continueth
his image, though ob-
scured and defaced by
sinne.

N. By S. Cyprian. l.
4. ep. 2 and l. 1. ep. 2.
By a great Councell
held at Rome of 60.
Bishops, and as many
Priests vnder Corne-
lius the Pope, Euseb. l.
6. ep. 39. yea the Cen-
turists confesse Cent.
3. c. 6. and Cent. 4.
col. 429. that in these
times of Cyprian and Ter-
tullian, priuate Confessiõ
was vsed of thoughts, and
lesser sinnes; Satisfaction
was inioyned according to
the offence; and the Priest
did afterwards absolue the
penitent with the Ceremo-
ny, which we now vse, of
imposition of hands.

Q. By Cornelius a-
pud Euseb. l. 6. 35. or
43.

P. S. Cyprian ep. 50.
ad Cor. & de Vnit. Ec-
cles. auoucheth one
high Priest whome al other
ought to obey, one iudge
insteede of Christ, one
Chaire. &c. And the
practise of the Church
then was, that such
heretikes as were re-
con-

Lord 203. revealed the
 sayth of Christ, and the
 260. Sixtus 1. Legates of Pope Victor.
 Gualt. in 3. sect. ex
 Genebr. 3. Chron.

calling it the Paschall
 fast, because it endeth
 at Easter.

261. Dionysius

Many Gentils con-
 verted by the apparitions
 of S. Potamiana the Mar-
 tyr, from heauen; among
 which the most memora-
 ble was, that of Basilides,
 on whose head she placed
 a crowne, and obtained of
 God pardon for him, as she
 promised him, when he
 lead her to her Martyr-
 dome. Euseb. Caes. l.
 6. cap. 4.

273. Felix 1.

275. Eutichia-
 nus.

Miracles. Diuers
 were wrought in this
 age, by Greg. Thau-
 mat. which S. Gregory
 Nissen in vita Greg.
 Thaum. and S. Basil
 de sp. sanct. c. 29. re-
 cord. Some he wrou-
 ght by the signe of the
 Crosse: many other-
 waies, in so much as
 he was tearmed ano-
 ther Moyse, saith S.
 Basil loc. cit. euen by
 the enemies of truth.
 S. Cyprian among
 other, writes Ser. de
 lap. of 3. strange mi-
 racles concerning the
 Eucharist, plainely cō-
 firming the truth of
 the real presence ther-
 in.

284. Caius

The Prince of A-
 rabia his Court, by Ori-
 gen. Genebr. in Pon-
 tiano & Per. Damia-
 niano. ad Nicolaum
 2. PP.

Likewise S. Cecily
 shewed to Valeria the
 Angel

The Counter-Catalogue of Sectaries.

21

aduers. eos.

O. He neglected the ceremonies of baptism. Euseb. l. 6.

P. He denied one chiefe bishop in the Church on whome the rest depend. Euseb. ib. c. 43.

Q. His followers ministred not Holy Chrisme, nor the seale of our Lord, to the baptized. Theod. l. 3. hær. fab. neither do Protestants minister Chrisme to any, or acknowledge the seale of our Lord; that is, Confirmation to be a sacrament.

R. Manes detracted from the efficacy of baptism. Aug. hær. 46.

Castr. V. Bapt. And what do our Ghospellers, who say that it taketh away the dominion, raigne and condemnation, but not the inherency of sin; that baptism setteth a barre against it; but doth not quite abolish it. Field in his 3. booke of the Church. cap. 26. Abbot in his Desece. cap. 2.

S. The Maniches likewise denied freewill. Aug. l. contra Fortunat.

C 3

conciled vnto her, should make this profession, that one God, one lord Christ, one holy ghost, one bishop ought to be in the Catholique Church. Cyp. l. 3. ep. 11. Cornel. apud Euseb. l. 6.

Q. By S. Cornelius who for want of that Sacrament a keth, how Nouatus could obtaine the holy Ghost? to wit, to strengthē him in persecution. Euseb. l. 6. c. 35. S. Cyprian who speaking of Confirmation and baptism faith. lib. 2. ep. 1. Then they be fully sanctified, & become the sonnes of God, when they are new borne with both the Sacraments.

R. Clemens Alexandrinus. l. 1. Pæd. c. 6. calleth baptism, a lauer by which sins are cleansed; grace, by which punishments due vnto the are remitted, illuminatiō, & c. and a perfect worke to which nothing is wanting.

S. Minutius Felix in Octa. Orig. hom. 9 & c. 11. in Numer. S. Cyprian. l. 3. ep. 3. Methodius in ser. de resur-

Paulus Samosatenus.

Millenarij.

Hierarchus, à quo Hierarchia.

Paulianista.

2. PP. reporteth of Angel-gardian of her virginity, holding two crownes in his handes, the one for her, the other for him.
3000. converted by Hypobius the Martyr surnamed Nonnus, that is Monachus, a Monke. Cap. Franc. l. 5. c. 2. 3. as both Metaphrastes and Surius mention in her life.

The fourth Century from the year 300. vnto the 400.

- Annus Christi.
304. Marcellus. 2000. Martyrs burnt at Nicomedia on Christmas night; Arnobius, Lactatius, Petrus Alexandrinus, Ianuarius, Paulus surnamed the first Eremit, because vnder him that order was much propagated, and increased; Antonius the great Abbot of many Monkes, Agnes, Dorothea Pulchra, Catharina, Serapion, Spiridion, Tryphilius, Helena, Constantinus the Great, renowned for his deuotion to the signe of the Crosse; to religious monkes; to the memory of martyrs; to vowed virgins; to the sepulchers of S. Peter and S. Paul, which he embraced humbly, praying to those Saints, that they would make intercession for him.
309. Eusebius. Eusebius, Euseb. Caesar. lib. 6. præpar. Euang. c. 5. Reall Presence. Gaudent tract. 2. de Exod. Sacrifice of the Masse. Opta. l. 6. cont. Parmen. Greg. Nissen. orat. de resur. Supremacy. Epiph. in Anchora. for which and other of our Articles publicly and generally maintained in this age, Maister Napper vpõ the Renewall. pa. 68. affirmeth, that between the yeare of Christ 300. & 316. the Antichristian & Papisicall raigne bega, raising vniuersally &c. Again, that the Pope and his Clergy possessed the outward visible Church of Christians. pa. 145. Gods true Church, according to him, remaining
312. Melchides.
- 314 Siluester I.
336. Marcus I.

Manes, à quo
Manichæi &c.
nat. Manich. which
I haue hereto fore
wed to be a cheife
Article of our new
sectaries profession.

resurrect. And the
Centurists namely re-
proue these later three
together with Ter-
tullian, for allowing
with vs the liberty of
freewill. Cent. 3 c. 4.
col. 77. 78.

The fourth Century from the yeare 300. vnto the 400.

T. EVSTACHIUS
Meletius.
detested the
sepulchers of Martyrs,
and honour exhibited
vnto them. Socra. l. 2.
cap. 33.

V. HEDISALLOWED
the prescript fasts of
the Church. Prateol.
V. ENSTACHIUS. So did
Aerius, leaving it to the
free choice of euery one to
fast when he lists. Epi-
phan. hæ. 75. Aug.
hæ. 53.

X. AERIUS also held
that praier and obla-
tions ought not to be
made for the dead.
Aug. hæ. 53. Epiph.
hæ. 65. and in his
booke intituled Ana-
caphaeosis, in which
he likewise affirmeth,
that this Aerius was
otherwise in beliefe,

T. BY the Coun-
cell of Gan-
gres, in which he was
deposed from his E-
piscopall dignity, and
his doct ine condem-
ned. Zona. l. 2. c. 33.

V. S. AMBROSE. ser.
34. speaking of fasts
not inioyned, and of
Lent, he saith, not to
fast in lent is a sinne; those
fasts be voluntary, these
necessary; those proceede
from freewill, these from
a law; to those we are in-
uited, to these compelled.
Basil. hom. de ieiun.

X. EPIPHAN. who
calleth him, a great
plague of the world, fu-
rious in minde, & proude
in his opinion. hæ. 75.
and S. Augustine loc.
citat. As Fulke also
testifieth in his answer
to

Arri-

337. Iulius.

352. Liberius,
who was both
before and after
Felix.

358. Felix 2.

362. Damasus.

385. Siricius.

398. Anastasi-
us 1.

to God; to the reliques of
Saints, and of the holy
Crosse, which he translated
to Constantinople for the
conservation of that Cit-
ty; to the Roman Sea;
to her Bishops and Priests,
whose power given them
to remaⁿ sinnes in the Sa-
crament of Confession, he
defended against Acelum
the Heretike. Zozome-
nus lib. 1. cap. 8. &
13. Euseb. lib. 3 &
4. de vita Constant.
Chrysost. in epist. 2.
ad Corint. homil. 26.
Hieron. contra Vigi-
lant. tom. 1. Con-
cil. Socra. l. 1. c. 10.
Centurists Cent. 4.
Hilarius, Philogonius,
Athanasius, Pach-
omius, Basilus, Gre-
gorius Nissenus, his
brother Gregorius Na-
zianzenus, Ephraim,
Didimus, Martinus,
Macarius, Prudentius,
Alexander, Pacia-
nus, Eusebius Vercel-
lensis, Epiphanius,
Optatus, Cyrillus
Hierosolymitanus,
Amphilochius, Am-
brosius, Philastrius,
Chromatius, Arseni-
us, Gaudentius, Chri-
stomus

ning 1260. years latent &
invisible. pa. 191. and
161. Neither was this
Superiority imparted
by Constantine to Pope
Silvester as he preten-
deth, but given by
God, as the Emperour
himself translating his
seate from Rome into
the East, witnesseth,
vsing these wordes:
Where the principality of
Priest-hood, and head of
Christian religion is plac-
ed by the Emperour of
Heauen, it is not meete
that there the earthly Em-
perour should beare any
sway. tom. 1. Concil.
Confession & Satisfaction.
Lactant. l. 4. de vera
sap. c. 30. assigneth,
confession & penance as
a note of the true Church.
Merit and Iustification of
Workes. Basil. l. de Spir.
Sanct. c. 24. Inuoca-
tion & Honour of Saints.
Ephraim in orat. de
laud. Deipa. prayeth to
our Lady, by the name of
reconciliatrix, hope, aduo-
cate. Purgatory or prayer
for the deade. Cyril.
Hieros. Care. 5. Sin-
gle life. Epipha. h. 59.
Prescript. Ambros.
serm.

Arrianus perfectissim⁹,
a most perfect Arrian.

Eusebius Nico-
mediensis. Y. Eunomius taught
that no sinnes could
hurt them that were
indued with his faith.

Epiph⁹. har. 76. Aug.
har. 64. And is not
this an Axiome of
Whitakers, *Sins are not*
hurtfull to him that actu-
ally belieueth? Contro. 2.

Colluthus. quest. 5. pa. 301.
which he affirmeth to
be the general opini-
on of all Protestants,
adding in the same
place, *Id nos omnes*
docemus; that we all
teach.

Eustachius. Z. The Audians de-
nied enioyned pen-
nance or Satisfactio.

Parmenianus. Theod. l. 4. har. fab.
A. The Anthropo-
morphites impugned
the reseruatiō of the
Blessed Sacrament.

Aerius. Cyr. ad Calosyr.
B. The Messalians
taught that the holy
Sacramēt of baptisme
doth not wholly wash
away the staines of
sinne. Theod. har.

Eunomius. fab. l. 4. which Pro-
testants do also hold.

Audiani siue
Anthropomor-
phite. C. They likewise de-
nied

Messaliani.

D

nied

to a Count. Cathol.
pa. 44. saying: *Aerius*
taught that prayer for the
dead was vnprofitable, as
winnesseih both Epiphani-
us and Augustine, which
they account for an error.

Y. S. Basil. const.
monast. c. 35. S. E-
phraim l. de vera pœ-
nit. c. 1. Chryf. ho.
de Ann. & San. edu-
cat.

Z. Theod. in the
same place faith of the
Audias, *they giue remis-*
sion to such as are cōfessed,
without prescribing tyme
for penāce, as the lawes of
the Church command.

A. S. Cyril in the
same epistle to Calosy.
For which Peter Mar-
tyr taxeth him thus:
Though that custom of re-
seruatiō may seeme some-
what to tast of superstiti-
on; yet did Cyrill and o-
thers subscribe thereunto.
I. de Euchar. aduers.
Gardiner. col. 133.

B. Greg. Nazi-
an. orat. 40. in S. Bapt.
the grace of baptisme clea-
reth away the spots con-
tracted by sinne. Laet. l.
3. diu. inst. c. 25. vel
26. with one lauer al ma-
lice

General Councils.

The first Nicen Councell hauing in it 318. Fathers vnder Pope Siluester, against Arrius, who denyed the cōsubstantiality of the Sonne of God with his Father.

The first Constantinopolis Councell hauing in it 150. Fathers, vnder Damasus Pope, against Macedonius the heretike.

Iostomus, Virgula with her companions the 11000. virgins & martyrs, Paula, Monica, Proba, & others without number.

The Bessiæ, Daciæ, Getes, and Scythians receiued our Romane Catholique faith by the preaching of S. Nicetas Bishop of Dacia: Paul. de red. Nicet. in Dac. The Armenians, & Hunnes, of whom S. Hierom ep. 3. The Morins and Nerviæns by S. Victricius Bishop of Roan. Paul. ep. 26. In this age also a captiue mayd conuerted the Iberians, by curing their Queene, and a child of dangerous infirmities, with prayer to God, and applying her haire-cloath vnto them. Ruf. l. 1. cap. 9. Socrat. l. 1. cap. 16. Yet this mayd neither preached the word, nor administred Sacramentes, but she perswaded the King, to send to the Emperour of Rome for some Doctour: whereupon a Bishop was sent to preach to that Nation. Theodoret. l. 1. histor. cap. 24.

ser. de Quadrag. Miracles. A sicke woman was cured, and a dead body restored to life, by the wood of the holy Crosse, when it was first found out by Queene Helen. Ruf. hist. lib. 1. c. 17. Paul. ep. 11. Niceph. l. 8. The same miraculously multiplied to satisfy the deuotion of all Christians, throughout the world. Paul. ep. 11. Cyr. catech. 10. Many other miraclis wrought by Reliques. Chrys. orat. cont. Gentes. By holy Water. Epiph. har. 30. By adoration of the Blessed Sacrament. Nazian. orat. 11. By prayer to our Lady. Nazian. in Saint Cypr. By the merites of Martyrs. Ambros. ser. 91. An Angell commanded Flavianus to consecrate S. Chrysostome, fortelling he should be a new vessel of Election: and a white doue descended and stood vpon his head, when he layed his hands vpon him. Leo Aug. in vita eius.

• **The Counter-Catalogue of Sectaries.** 17

Trogloditz.

nied the holy Ghost
to be receiued in the
Sacrament of Order.
Damasē. hær. 80. The
same do Protestants,
who account it no
Sacrament.

Luciferiani.

lice shalbe abolished.
C. S. Chrysost.
lib. tertio de Sacerd.
saith, That the Paraclete
instituted the Order of
Priesthood, and that Priests
therby are endued, gratia
Spiritus sancti, with the
grace of the holy Ghost.

Apollinaristæ.

D. Heluidius and
Iouinianus impugned
single life and vow-
ed Chastity, equalling
thereunto the dignity
of marriage. Hieron.
contra Heluid. & Io-
uin. Whitaker doth
the like. Cont. 2.

Collyridiani.

D. Hier. l. 1. contr.
Iouin. VVe so receive
marriage, as we preferre
virginity. S. Aug. l. de
S. virgin. c. 44. Con-
tinency is to be preferred
before marriage: the hun-
dred fold fruit, before the
thirtieth.

Heluidius.

Iouinianus.

E. Iouinian gain-
said besides, the dispa-
rity of merits in the king-
dome of heauen. Hier.
l. 2. aduersus Iouini-
anum. So do all En-
glish Sectaries: in so
much as M. Wotton in
his defence of M. Perk.
p. 340. disgraceth S.
Ignatius the Apostles
scholler, for the con-
trary: yet Andreas Fri-
sius another Protestāt
of Polony, alloweth
Merit with vs. See
Controu. 30.

Sabbatiani.

E. Aug. ser. 191.
de temp. VVe condemne
the error of Iouinian, who
saith, there is no difference
of merits in the world to
come. And S. Amb. ep.
81. callath this, a rude &
sauage howling.

**Agapitz, with
others.**

The fifth Century from the yeare 400. vnto the 500.

Annus
Christi.

402. Innocen-

tius.

417. Zosimus.

419. Bonifaci-

us.

424. Celestinus

I.

432. Sixtus 3.

440. Leo Mag-

nus.

EXPERTVS, Hieronymus, Euthymius, Nicasius, Augustinus the Doctour, a great pillar of the Church & propugnator of our Catholike faith, as you may read in the booke intituled *Confessio Augustiniana*, (set forth by Torrentis) Paulinus, Sulpitius Seuerus, Paulus Orosius, Hesychius, Symeon Stelyta, Germanus, Patricius, Melania and her husband Pepinian, who with mutuall consent, vowed Chastity, and going from Rome to Hierusalem, the one tired into a Monastery of Monkes, the other of Nunnes. Baron. anno 419. Genouefa, Pulcheria the Empreffe, and vowed Virgin, Iulia, Proclus, Nilus, Flavianus, Primasius, Eucherius, Cyrillus Alexandrinus, who writing a booke against Nestorius sent it to Pope Celestine, which he confirmed, appointed him President in

FReewill, Cyr. Alexandr. lib. 9. in Ioan. Reall presence. Eucher. ho. 5. de Pasch. The inuisible Priest by his word, and secret power, conuerteth visible creaturs into the substance of his body and bloud. And a little after, VVhat meruaile is it, that he is able to conuert things created, hauing power by his word to create them? Sacrifice of the Masse. Aug. lib. 18. de ciuit. Dei. cap. 35. Chrysoft. hom. 17. in epist. ad Hebr. Supremacy. Theod. in ep. ad Leon. Leo serm. 2. & 3. de anniu. suæ assumpt. Confession and Satisfaction. Chrysoft. l. 2. de sacerdot. Merit & Iustification of Workes. Eucher. hom. de initio Quadrag. Innocent & Honour of Saints. Olimpiodorus in c. 15. Iob. Purgatory or prayer for the dead. Chrysoft. ho. 69. ad pop. Antioch. affirmeth, The Apostles to be authours of this cu-

Some

The fifth Century from the year 400. vnto the 500.

Secundinus. F. Iouinian al-

so taught that
the regenerat by Bap-
tisme could sinne no
more Aug. har. 82.

Fulk, Whit. & Abbot
that they sinne no more to
death, to damnation; nor
by sinning lose their iu-

Vigilantius. stice, or the fauor of God,
which, supposing as
they doe, no veniall
sinne, is the same with
Iouinian his heresy.

Petilianus. See Cont. 25.

G. Vigilantius
appeached of Idolatry
the Religious wor-
ship and veneration of
reliques vsed in the
Church. Hier. ib. Ca.
stro. V. reliquiaz sanct.

Pelagiani. H. He impug-
ned Inuocation of
Saints. Hier. contr.
Vigil. c. 2 & 3.

I. He reprobued
the vigils and night-
watchings the in vre.
Hier. aduer. eum de.

Theodoris
Mopsuestienis. K. He preferred
the vse of riches and
well disposing of the,
before Euāgelicall po-

D 3 uer-

F. Hier. l. 3
H. aduer. Pe-

lagium. Know thou that
Baptisme forgiveth finnes
past, but doth not preserue
iustice to come. Yea the
same S. Hierome l. 1.
& 2, cont. Iouin. and
S. Ambrose ep. 82.
rearme Iouinian, and
his fauourites Epicures.
S. Augustine calleth
him a monster, and saith
of the clergy of Rome,
The holy Church that is
there (at Rome) most
faithfully and stoutly resi-
sted this monster.

G. By S. Hiero-
me. adu. Vigil. Naz.
orat. 1. in Iulian. &
by all the Christians
of the former age, as
Chernitius is forced
to confesse, exam. part
4. saying, They thought
grace and heavenly vertue
to reside in the bones of
Martyrs, which by prayer
and other worship, they
sought at their reliques, as
Basil discourseth vpon the
Psalme 115. &c. They
imagined, that spirituall
graces,

461. Hilarius.

the first Councell of Ephesus, gaue him a pall, which there he wore, & in celebrating the holy mysteries. Celest. ep. 3. Theod.

468. Simplicius.

Bals. in Nemoc. After that S. Cyrill with the Councell had condemned the heresy of Nestorius,

483. Felix. 3.

denotiō much increased to the mother of God: Pulcheria rayed a temple in her honour: and this addition is then thought to haue beene ioyned to the Angelical salutation, Holy Mary mother of God, pray for vs sinners, &c. Baron. an. 431. n. 176. & 180. possidonius, Prosper, Saluianus, Vincentius Lirinensis, Sedulius, Theodoretus, Salonius, Primasius, Leontius, Marmertus, Maximus, Isidorus, Pelusiotas, Petrus Chrysologus, Honorius, Apollinaris, Ioānes Silentarius, so

492. Gelasius. 1.

termed because leauing his prelacy he became a monk, and gaue himselfe to admirable silence: Eugenius, Cæsarius, Crotildis Queene of France, Olympiodorus, Remigius

497. Anastasius.

2.

499. Symmachus.

The Ephesus Councell, hauing in it 200. Fathers, vnder Celestine Pope, against Nestorius the Heretike.

some of praying for the dead in tyme of the dreadfull misteryes; & sayth they did know, that the soules departed were to receyue much gayne & great viuity by that remembrance made for them. Single life. Hier. aduers. Vigil. The Churches of the East, of Egypt, of the Sea Apostolike take to the Clergy, eyther Virgins, or the continent, or vnmarrried &c. Prescrip. fasts. S. Leo in ieiun. 10. mensis. ser. 8. & in ieiun. 7. mens. deriueth the obseruation of Ember fasts foure tymes in the yeare, ex doctrina Spiritus sancti, from the doctrine of the holy Ghost, & from Apostolical institution: by which Whitaker is couinced of manifest falshood in charging Calixtus the Pope with innouatio for decreeing them. Whit. contr. Duræum l. 4. Miracles. S. Aug. l. 22. de ciuit. Dei c. 8. recoūteeth diuers wrought by the relikes of S. Stephen. Saint Chrysostome the like. hom. 55. by the signe of the Crosse. Constantius l. 1. c. 22. apud Surium

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The Counter-Catalogue of Sectaries.

31

Nestorius.

nertry, & leaving al for
Christ . S. Thom. o-
pusc. 17.

L. Petilianus with
other Donatists, held
that the true visibie
church perished before
the tyme of Donatus.

Pseudomoses.

Aug. cont. lit. Peril.
l. 2. c. 108. So many
Protestants affirme, it
failed before the dayes
of Luther. Perkins in
his expos. vpon the
Creed pag. 400. Nap-
per vpon the Reuelat.
pag. 68. and 161. 145.

Semipelagiani.

M. The Pelagi-
ans reiected the neces-
sity of Childrens bap-
tisme. Inno. in rescrip-
ad Milevet. Concil.

Eutiches.

N. They derided
the Exorcismes & ex-
ufflations vsed in bap-
tisme. Aug. de Na. &
cöcupiscent. l. 2. c. 29.

**Dioscorus Ale-
xandrinus.**

O. The Pre-
destinate were so na-
med, because they at-
tributed all things, e-
uen the sinnes & per-
dition of the reprobat,
to Gods diuine pre-
destination, will, and
decree. Sigeb. 415. Ge-
neb. in Zosimo. See

Pacificatores.

Calu'n

graces, as Holinesse and
Charity, was given and
augmented by touching &
kissing of Reliques, as
Nissenus doth gloriously
preach of Theodore the
Martyr.

H. Victor. l. 3
de persecut. Vadal. in-
uocateth Angels, Patri-
arches, Prophets, Apostles.

I. Epiph. in cö-
pendio. S. Basil. de sp.
sancto. c. 29. and S.
Hierome calling him
therefore *Dormitatum*, a
sleeper, whereas Christi-
ans for their watch-
fulness were resem-
bled long before (as
Clemés Alex. noteth)
to Angels, whome we
call (saith he) *εγρηγ-
τοι*, watchers. Clem. in
Pæda. c. 9.

K. S. Augustine.
l. de bo. coniug. c. 8.
They did well who of their
goods ministred necessa-
ries to Christ, and his dis-
ciples: but they better who
haue forsake all, that they
may more readily & with-
out encumbrances follow
the same Lord.

L. Hier. aduer.
Lucif. Aug. conc. 2
in Psal. 101. exclai-
meth

and innumerable. **to**mo 4. by S. Germā.
 others. **mon** 1. 2. **D**iners also archbished
 In this age S. Euthy- **to** manifest the sancti-
 mus Monke converted the of S. Hierome for he
 Sarazens. **Cyr** in vita lying on his death-bed an
 Eubym. Asphebeus the excessive light appeared,
 Burgundians. **Socras** Angels were scene, most
 Palladius the fragrant odors smelt, and
 The Calcedon the Scots. **Prosper** aduers. **vo**ice heard. Come my
 Councill hauing in Colla. in fine. S. Patri- **be**loved etc. Being dead
 in 630. Fathers. **c**ius the Irishmen yethe the blinde, deafe, dumbe
 vnder Pope Leo the presumed not to vnder take and sicke were cured, some
 great. **against** En- **that** work. **ym**ill be had by touching, som by kissing
 tches the Heretike receiued commission from his corps. **Euseb**. Cre-
 tud. **quill** the emor. **Celestine** the Pope. **Probus**
 in vita S. **Parric**. **Sigeb**
 in chron. **Rennigius** and
Vedastus the Frenchmen. **appeared** in the moût
Greg. **Taroul**. **de** gest. **M**
Franc. **l. 2**. **c. 31**. **The**
Iewes also of the **Ilande**
Minorica were miracu-
 lously conuerted by the
 liques of S. **Stephen**, which
Orosius a Priest brought
 from Ierusalem to carry
 into **Spaine**. **Souerus** ep.
ad cunct. **Christi** fideles.
Enod. **de** miraculis S. **Ste**
phani. **l. 1**. **c. 2**.
The

The

The

Caluin. l. 3. inlt. c. 23. §. meth thus againſt it: O
 4. 7. 8. 9. Fulke in c. impudent voice &c.
 Petrus Cnaphæ- 9. ad Rom. ſect. 2 & 5. M. Aug. l. 1. 3. de
 us. P. Zenaias, ſaith orig. anim. ad Vin.
 Nicæphorus. l. 16. c. Vict. c. 9. Do not thou
 27. was the firſt (O ar- believe, do thou not ſay, do
 rogant mind and impudēt thou not teach, if thou wilt
 mouth) who belched forth be a Catholik, that infants
 this ſaying, that the images, preuented by death before
 of Chriſt, and thoſe that they were baptized, can
 moſt pleaſed him, are not come to receaue pardon of
 to be worſhipped. And Originall ſinne.
 Functius a Proteſtant N. Aug. l. 2. c. 29.
 writer ſaith: Zenaias de nup. Iulianus caſteth
 was the firſt in the the ſpoire of a deteſtable
 Church who waged fault vpon the moſt ancient
 warre againſt images. tradition of the Church,
 Comment. l. 7. Are by which infants are exor-
 not our Sectaries guilty cized &c.
 of all theſe blaphemyes? For with Vigi- O. Proſper in reſp.
 mities? For with Vigi- made ap. Gall. c. 12. The
 lantius, Zenaias and will of God neuer willeth
 the Predeſtinate they but good things. And in
 wholly accord in the the Arauf. Con. ſent.
 theſe ſaid aſſertions: with 25. They are accuſed who
 the Pelagians, though believe any predeſtinate to
 not in the grounds of evil, by the diuine power
 their denials, yet in the P. By S. Hierom
 things denied by the, in viſa Paul. the ado-
 which the Fathers im- red proſtrat before the
 pugned: with Iouini- Croſſe &c. Theod. in
 an and Petilian, in the hiſt. SS. Patr. c. 26.
 ſame ſorte as I haue writteth of Images e-
 noted: yet they diſſe- rected by the Romans
 from them all in in honour of S. Sime-
 many other ſubſtanti- on; to the end, they
 all pointes. might obtain protection
 & ſafegard thereby.

The sixth Century from the yeare 500. vnto the 600.

Annus
Christi.

514. Hormisdas.

524. Ioannes 1.

526. Felix 4.

530. Bonifacius. 2.

532. Ioannes 2.

535. Agapitus.

BOETIUS, Quintianus, Fulgentius, Brigida virgo, Maria Aegyptiaca, Aegidius, Faustus, Ennodius, Sigismundus King of Burgundy, famous for miracles, and sanctity of life. Benedictus founder of the holy Order of Benedictines, who going from Sublacu to Mount Cassin, at every turning saw two Angels directing him his right way. Sigebert. an. 529. Rupertus, Maurus, Placidus, Arnulphus, Ioannes Climacus, Herculanus, Leontius, Procopius, Arator, Medardus, Gildardus, Gregorius Turonensis, Cassiodorus, Euagrius, Lupicinus, Leander, Nicetius, Ermingildus, Auitus, Gregorius Magnus, who compiled Saint Gregoryes life, & affirmeth that he saw oftentimes a Doue standing at his eare, as he wrote by candle-light, signifying therby that the

Free-will. Boetius l. 5. de Cons. prof. 2. & 6. There is not any reasonable creature, which hath not therewithal freedom of will. Againe, Because freedome remaineth inuioable in men, worthily do the lawes propose rewards and punishments vnto the wills that are free from all necessity. Reall presence. Euag. l. 4. Hist. c. 35. Sacrifice of the Masse. Greg. l. 4. dial. c. 28. Supremacy. Cassiod. lib. de Amic. Confession & Satisfaction. S. Greg. hom. 26. in Euang. proueth out of those wordes of Scripture, Whose sinnes you remit &c. Ioan. 20. That the Apostles had authority to remit sin; that Bishops succeeding haue the same power. That the spirituall iudge must well weigh the sinnes, and state of the penitent, then pronounce absolution: & a little after addeth, that vocall Confession is not inough, vnles affliction of

The sixth Century from the year 500. vnto the 600.

Talmudistæ.

Seuerus, vnde
Seueriani, qui &
Corrupticolæ.

Julianus Hali-
carnassæus, prin-
ce of the Gai-
nites.

Petrus Apamē-
sis.

Anthimus.

Q. S E V E R V S

was either author or rather fauor-
er of the Heretiks cal-
led Acephali (Prateo-
lus V. Seuerus. Baron.
an. 511.) who deser-
ued that name because
they wanted a head,
wanted true and law-
full Bishops, lineally
descending from the
Apostles, from whom
they might receaue
their faith and sacra-
mentes: In which
sense our Protestantes
also are Acephali, be-
cause they haue no su-
preme head, no such
consecrated Priests, or
Bishops as truly de-
riue their succession
from Christ & his A-
postles.

R. Petrus Apa-
menis hatinge the
Saints of the Roman
Religio, seraped their
names out of the tabls
of the Church. Baro.
anno 518. num. 46.

E 2 S. Their

Q. L E O N T I V S,

as Euthymi^{us} testifiyeth 2. part. Pa-
nop. tit. 15. refuted
Seuerus: and Pope Vi-
gilius promulgated a-
gainst those old Ace-
phali the sentence of
condemnation. Greg.
l. 2. indict. 10. ep. 36.
in whome our new
Acephali are likewise
condemned, & in di-
uers others. In Noua-
tian by S. Cyprian l.
1. ep. 6. ad Mag. Noua-
tian is not in the Church,
neither may he be counted
a Bishop, who contemning
Apostolicall tradition, suc-
ceeding no man, rose or
sprang vp of himselfe. In
the Carpocratians by
Epiphanius har. 27.
In the Donatistes by
Optatus l. 2. cont.
Parm. who discards
them, as heretikes for
want of succession.

R. By a Coun-
cell of fourty Bishops
held at Constantino-
ple, apud eandem Sy-
nod. act. 1. tom. 2.
Concil.

The Catholike Roman Catalogue.

the things he indited, were infused by the Holy Ghost.

of penance & satisfaction follow. Merit & In-
dignification of workes. Boet. prosa 2. & 6. In-
uocation of Saints. Greg. Turon. l. 2. hist. Fran. c. 5. Purgatory or Prayer for the dead. Boet. l. 4. de conso. pro. 4. Single life. Concil. Claramo. cap. 12. Prescript fasts. Concil. 1. Aurel. cap. 29.

337. Siluerius.

Rade Gundis Q. of France, honoured for her singular vertue with many miracles.

Recaredus, the first Catholike King of Spaine.

Fortunatus, Agricola, Bonifacius, Euphronius, Prætextatus, Hospitius, renowned for abstinence, and the gift of Prophecy.

340. Vigilius.

Dalmatius, Paternus, Eulogius, Columbanus, Saluius, Tharsilla, Æmiliana, &c.

Columbanus the Ab-

556. Pelagius.

bot, converted the Pictes. Beda. de gest. Angl. l. 3. c. 4. Leander the Goth. Gregor. Turon. hist. Franc. l. 8. c. 41. Rupertus Bishop of Wormes the

Miracles. wrought to confirme the Sacrifice of the Masse. Greg. l. 4. dial. c. 57. Recall presence Euagr. lo. citat. Ioan. Diac. l. 2. de vita S. Greg. c. 41.

Patronage, honour, and inuocation of Saints. Procop. orat. 1. de ædificat. Iustini. Euagr. lo. cit. Greg. de mirac. S. Martini l. 2. c. 5. 6. 7.

The vse of Images, & carrying them in procession: for by one of our Ladyes painted by S. Luke, a contagious pe-
stilence

Agnoita, sue **Themistiani**. Their images also he plucked down and defaced: yet he honoured the images of Dioscorus, and his hereticall complices, as our Sectaryes now a dayes. Baron. *ibid.*

Philoponus, chiefe of the **Tritheits**. T. Religious houses, Nunneries & Monalteryes he prophaned. Baro. *ibid.* nu. 47. 48. 49.

Monothelitz. V. The Agnoita imputed ignorance to Christ (Damase. l. de har. Prateol. V Agnoita) affirming the last day to be unknowne to him; because it is said, That day or houre no man knoweth, neither the Angels in heauē, nor the Sonne, but the Father. Mar. 13. v. 32. **upon which wordes** Calvin groundeth the same heresy. Harmo. in Mat. 24. v. 36. & in Mar. 13. v. 32. & more impudent then the Agnoita, he laboureth to refell the ancient Fathers, for teaching the cōtrary.

Christolitz.

Concil. in which the name of Pope Leo was restored in *Dyplica*, as then they teamed it, and therein it was approued by Hormisd. Horm. ep. 24. Two sortes of those which were recorded in the tables of the Church, are mentioned by S. Epiphanius, S. Augustine, & S. Cyrill of Hierusalem, the one to help vs by theirs, the other to be helpen by our praiers. See contr. 17. c. 2. §. 17.

S. The Monkes and Clergy of the Church of Apamea, preferred bills of complaint against him in a Synod held at Tyrus in Syria. apud eand. Synod. tom. 2. Concil. act. 1.

T. By the aforesayd Synode monkes and clergy. loc. citat.

V. By S. Ambrose l. 5. de fide c. 8. S. Augustine. l. 1. de Tri. c. 12. S. Hierome vpon this place, expounding it, that Christ knew not the day of iudgement

The second Constantinopolitane Councell hauing in it 165 Fathers vnder Pope Vigilus against Anthimus and Theodorus.
Banarians Baron. an. 590. Felix Bishop, and Cyriacus Abbot, the Banaricians. Greg. ep. l. 3. c. 29. 27. Baron. an. 594. num. 13.
 silence was dispelled in Rome. Ciac. in Greg. 1. from another stabd by a Jew, there issued bloud. Gregor. Turon. de glor. Mart. c. 22. Sigeb. an. 560.

The veneratio of Reliks.
 Greg. Turo. de mirac. S. Martin. l. 1. c. 11. The holy oyle which flowed from a Crosse and from an Image of our B. Lady, curing many diseases. Baron. ann. 564. two accomplished by two seuerall Popes, the one by Iohn the first, the other by Agapitus, by which God himselfe attested their sanctity. Greg. dial. l. 3. c. 3.

The seauenth Century from the year 600. vnto the 700.

Annus Christi.

605.

Sabinianus.

606. Bonifacius

3.

AVSTEN the Apostle of England, who in the end of the latter age conueried it, in this was instald Bishop of Canterbury. Desiderius, Paterius, Agrippanus, Eustachius, Attalus

Free-will. Audoen. l. 2. vitæ S. Elig. c. 16. Reall presentie. I. fid. l. 1. de offic. Eccl. cap. 18. Sacrifice of the Masse. Elig. hom. 8. Supremacy. Aldhel. ep. ad Gerunt. Confessi-
 on,

X. The Iacobites denied the necessity of Auricular confession to Priests, and said, with Protestants, that it is enough to confesse our sins to God. Guid. de hæz. Matth Paris. in Henr. 2. But our Ghospellers haue reason to blot them out of the Kalender of their brethren; because they gainesaid the mystery of the holy Trinity: and acknowledged with the Sabellians one only person in God. Pratel. V. Iacobite: neither do I think they will admit Seuerus, and Petrus Apamensis, their vilanies were so great, as you may see in Baro. an. 511. nu. 15. 16. and 518. nu. 47.

Conon.

Theodosiani.

ment to reueale it vnto others. Likewise by S. Gregory. 1. 8. ep. 42. Bede & Theophilact. in hunc locum, that he knew it not with knowledge, taken from his humanity: Otherwise because all the treasures of his fathers wisdom were in him. Coloss. 2. v. 3. he must needs know it, as they conclude.

X. By S. Gregory. ho. 26. in Euang. and Cassiodo. in psal. 6. There is a kind of Tribunal in which the guilty person standeth in sight of the iudge, washing away his sin with teares, & dissolving it by confession &c.

The seauenth Century from the year 600. vnto the 700.

Y. **M**AHOMET derided with Protestants the reall presence in the Sacrament; in so much as wicked Auerroes vpbraided Christians for eating their God. Prat.

Elcetz.

Y. **E**LIGIVS Bishop of Noyon. ho. 8. As Christ truly tooke the flesh of our body: so it is true flesh and true blood which we receiue in the mystery.

Z. I.

615. Deusdedit. lus, Gauderius, Bertol-
phus, Ioannes Elec-
mosynarius, Leontius,
Anatattus, with his
70. companions, A-
matus, Aloynus, Ar-
nulpheus, Isidorus, O-
swaldus King of Englad
who by raising the stan-
dard of the Crosse (which
after wrought diuers mi-
racles) obtained a won-
derfull victory ouer his e-
nemyes. Beda l. 3. cap.
1. & 2. Aidanus, whose
soule S. Cuthbert seeing
ascending into heauen,
and presently became a Monk,
Martyrol. 31. Aug.
642. Theodo-
rus 1. Sophronius, Brauli-
us, Maximus, Cuniber-
tus, Theodardus, Al-
degundis, Gertraudis,
Bathildis, Queene of
France & Saint, Ear-
combertus Kinge of
Kent, Ennemundus,
Eugenius, Hildefon-
sus, Eligius, Audoe-
nus, Mansuetus, The-
odorus, Trudo, Da-
mianus, Bamba King
of Spayne, who lea-
uing his Kingdome,
embraced a religious
life. Gench. in Aga-
tho. Iulianus, Clarus,
Aldhelmus, Audoma-
rus,
on, & Satisfaction. Cō-
cil. Cabilo. c. 8. Me-
rite and Iustification of
Workes. Ildo. de sum-
mo bono l. 2. c. 64.
Inuocation and Honour of
Saints. Hildefon. lib.
de immaculat. Virg.
Mariæ. Purgatory or
prayer for the dead. Ili-
do. l. 4. de offic. cap.
18. Single life. Concil.
Toletan. 8. cap. 4.
5. 6. Prescript fasts.
Elig. hom. 8. Concil.
Tolet. 4. & 8. c. 9.
& 10. Yea these and
all other pointes of
Catholike doctrine,
which some of our e-
nemyes heertofore ci-
ther of blindnes could
not, or of obstinacy,
would not see, do
now with vniforme
consent generally cō-
fesse. For Simon de
Voyon a famous Pro-
testant writeth thus:
That Anno 605. when
Pope Boniface was instal-
led in his Papall throne,
then falshood got the Vi-
ctory &c. And then was
the whol world overwhel-
med in the dregs of Anti-
Christian filthines, abo-
minable superstitions, &

Gnosomachi

Cyrus the Patriarch of Alexandria, captaine of the Monothelites.

Sergius, & Mahomet his scholar, from whom the Turkes and Saracens.

Armeni.

Chaziuzacij.

Thuetophychite.

Prat in vita Mahomet

Z. He taught as the Caluinists do, that theeues, witches, and other miscreants were by the diuine decree ordained to wickednesse. Sand. har. 125.

A. His followers detested the holy Crosse, and taxed Christians with Idolatry for adoring it. Sand. ibid.

B. The Armenians denied Purgatory. Castro V. Purgat.

C. They affirmed some finnes so grieuous, as no Priest could forgiue them. Sand. har. 118.

D. They mingled not water with wine in the dreadfull sacrifice. Theophil. in c. 19. Ioan. which our Protestants also neglect: in so much as they reprehend the fathers for vrging it so much, as Whitgift, in his Defence pag. 473. Cyprian was greatly ouerseen in making it a matter so necessary in celebration of the Lords Supper, to haue

F water

Z. Isidorus de sum. bon. l. 2. c. 5. teacheth that God causeth not the blindenesse and reprobation of the impious; but only permitteth it, or doth not hinder or take it away.

A. The 6. Synod can. 73. attributeth adoration to the Crosse both with minde and word, & outward action: yea the solempne feast of the Exaltation of the Crosse was now instituted by reason of a strang miracle which happened to Heraclius the Emperour, as he solempnly carryed it in Procession. Palm. an. 624. Geneb. in Bonifa. 5. & Honorio 1. Baro. an. 628.

B. Eligius ho. 8. ad Cler. & pop. It is not to be doubted, but that the Apostle speaketh of Purgatory fire in the 1. to the Corinthians c. 3. where he sayth, The fire shall proue euery mans worke. Concil. Tole. 11. c. 12.

C. Isidorus l. 6. Etymolog. siue Orig. affirmeth, that by Confession and penance thorough the mercy of God, all finnes are remitted.

D. By the Fathers

615. Deusdedit. phus, Gauderius, Bertol-
on, & Satisfaction. Cō-
cil. Cabilo. c. 8. Me-
mosynarius, Leontius, rite and Iustificatiō of
Anastatius, with his Workes. Ildo. de sum-
mo bono l. 2. c. 64.
618. Bonifaci- 70. companions, A-
us 4. matus, Aloynus, Ar-
nulpheus, Isidorus, O-
swaldus King of Englad
who by raising the stan-
dard of the Crosse (which
after wrought diuers mi-
racles) obtayned a won-
derfull victory ouer his e-
nemyes. Beda l. 3. cap.
1. & 2. Aidanus, whose
soule S. Cuthbert seeing
ascending into heauen,
presently became a Monk,
Martyrol. 31. Aug.
Sophronius, Brauli^{us},
642. Theodo- Maximus, Cuniber-
rus 1. tus, Theodardus, Al-
degundis, Gertaudis,
Bathildis. Queene of
France & Saint, Ear-
649. Martinus combertus Kinge of
1. Kent, Ennemundus,
Eugenius, Hildefon-
654. Eugenius. sus, Eligius, Audoe-
nus, Mansuetus, The-
odorus, Trudo, Da-
mianus, Bamba King
of Spayne, who lea-
uing his Kingdome,
embraced a religious
life. Gench. in Aga-
tho. Iulianus, Clarus,
Aldhelmus, Audoma-
rus,
669. Adeodatus

The Counter-Catalogue of Sectaries. 41

Gnosiomachi Prat in vita Mahomet. Z. He taught the Calvinists do, that theeues, witches, and other miscreants were by the diuine decrees ordained to wickednesse. Sand. har. 125.

Cyrus the Patriarch of Alexandria, capitaine of the Monothelites.

Sergius, & Mahomet his scholar, from whom the Turkes and Saracens.

Armeni.

Chaziuzacij.

Thuetophychi.

Z. Isidorus de sum. bon. l. 2. c. 5. teacheth that God causeth not the blindness and reprobation of the impious; but only permitteth it, or doth not hinder or take it away.

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C. Isidorus l. 6. Etymolog. siue Orig. affirmeth, that by Confession and penance thorough the mercy of God, all finnes are remitted.

D. By the Fathers

rus, Ceolfrius Abbot
and Maister to Vene-
rable Bede, Aponius
Killianus, Aldagifus,
Lambert, Willebror-
dus, Ceadda, Maxe-
leindis, Wilfridus, Edil-
burga, Swibertus Wa-

678. Agatho-
royce from heauen chosen
Archbishop of Bisuntum;
after became a Monke,
whose body yet remaineth
incorrupt, shining with
miracles. Sur. in vita.

683. Leo 2.
whome I mentioned aboue
in this age, also conuerted
diuers Swenians. Auent.
l. 3. S. Eligius the Fle-
mings, Jacob. Mayer.
in Chro. Fland. 649.

The two Ervaldes, the
Westphalians Falcitem.
684. Benedi-
Killianus a Monke sent by
Pope Conon, the people of
Franconia. Siegb. in
Chro. 688.

685. Ioannes 5.
Many of our Nation
conuerted by S. Aidanus,
King

traditions of the Pope:
then was that wmmenfall
apostacy from the Fayth
foretould by Paul. In his
discourse vpon the
Cath. doct. in ep. ad
Lect: Fulke hath the
like in c. 2. 2. ad Thes.
§. 7. And Perkins v-
pon the Creede pag.
307. and 400.

Miracles, wrought
in defence of vowed vir-
ginity. Siegb. an. 670.
By holy Reliques. Bed. l.
5. c. 11. by the Images of
S. Anastasius; at the
very sight of which,
Diuels fled, and disea-
ses were cured, vt ha-
betur in act. 2. Synod.
Nica.

In this age, Sergius
the Pope fallly accu-
sed of vchastity, was
miraculously pronou-
ced innocent by the
mouth of an infant of
9. dayes old. Sur. 25.
Maij.

Hildefonsus was
visited by our Blessed
Lady, and clad by her
with a sacred vestmēt
for

water mingled with wine, which was at that tyme, no doubt, common to more the him.

Pyrrhus.

L. The Lamentations disanulled the obligation of vowes, as a thing repugnant to Christian liberty: for which cause the Sectaries of our dayes discharge Priests, and other votaries of their vowes of Chastity.

Parermeneutæ.

F. The Parermeneutæ were so called, because they interpreted holy Scriptures, according to their owne priuate opinions, and would admit no other Iudges then themselves. Damasc. V. Parermen.

Macharius.

Luther, and his followers do the like, for by the Scriptures, interpreted by themselves, they will iudge of the Church, of Generall Councils, of Fathers, of Apostles, of Angels also.

Theodorus.

These are Luther his wordes lib. de Miss. priuat. & vnct. sacerdot. & tom. 2. Wirtember. fol. 375. Caluin. l. 4.

Agimienfes.

F 2 instit.

thers of the sixt Councel of Constantinople who alleadge against them the authority of S. Basil Archbishop of *Cæsarea*, & the Liturgy of S. Iames our Lords brother, Conc. Constant. 6. Can. 32. And long before them Iustin. Apol. 2. Item. l. 5. c. 1. Cyprian. l. 2. ep. 3. Amb. lib. 5. de Sacrament. c. 1. & l. 4. c. 5. and many others vrge the necessity therof, as M. Iewel confesseth saying: *Indeede S. Cyprian, and certaine old Fathers spake of it, & force it much.* Iewel in his Reply pag. 54.

E. Ihsidorus l. 1. de offic. Eccles. c. 13. & sequent. by a Councell held in England cap. 4. it was decreed, *That Monkes should persevere in that obedience they promised at their conversion.* This Councell is recorded by Bede l. 4. hist. Ang. c. 5. & tom. 3. Conciliorum.

F. S. Maximus Monke and Martyr in his Comment. in l. 1. Dyon. Areopag. de diuin.

686. Conon.

King Oswald being his interpreter. Beda l. 3. cap. 3. for often singing, and writing her prayfes. Baron. an. 659.

688. Sergius.

The people of Teisterbandia, of Westphalia, of Holland by S. Wilbrod, & S. Swibert. Marcel. in vita Swibert. c. 11. & 12.

The third Constantinopolitan Council, consisting of 290. Fathers vnder Pope Agatho, against the Monothelites.

Casarea Queene of Persia, her husband, and 40000. Persians baptized in the yeare 683. Geneb. in Agathon.

The Sudary in which Christ his head was wrapt, about this tyme found amongst the Sarazens, being cast into the fire, leaped forth vnburned & flying long in the aire fell at length into the lappe of a Christian. Beda. l. de loc. sanct. c. 5. Baron. an. 678.

The eight Century from the yeare 700. vnto the 800.

702. Ioannes 6.

Theophilactus Germanus, Venerabilis Beda, Bonitus, Grimoaldus, Guthlacus, Syluinus, Marcellinus, Pepin K.

705. Ioannes 7.

of France, who visited the tombe of S. Swibert barefooted to satisfy a vow he made to go on Pilgrimage vnto it, and thereupon obtained a great Victory.

708. S. Sifimus Constantinus.

Ludge. ep. ad Rixti. Traiect. Episc. Theodosius, Ionas Monachus,

Reewill. Beda in c. 2. Genes. Read pre-
senice. Damas. lib. 4. de
fide orthodox. c. 14.
Sacrifice of the Masse.
Alcuin. lib. de diuin.
offic. c. de celebr. mis-
se. Supremacy. Concil.
7. general. Can. 4.
& in epist. Adriani ad
Constant. & Iren.
Confession and Satisfac-
tion. Beda in c. 5. ep. S.
Iacobi. Merit and Iusti-
fication of Workes, Bed.
in

Maronitz.

instit. c. 9. & l. 3. c. 5. harmon. in Ioan. 6. & 14. Whitaker, Fulk, and our Ghospellers are no lesse arrogant, when examining all things by Scriptures, as they are pleased to expound them, they make themselues supreme iudges of Scriptures, Councells, and whatsoeuer els. Yea M. Bilson sayth part. 2. of his Christian &c. The people must be discerners, & iudges of that, which is taught.

diuin. nominib. c. 1. sayth: The holy Scriptures and traditions of Bishops, are to be placed in the same order or ranke. And the Councell of Lateran, vnder Pope Martin the 1. He that receaueith not the 5. holy Synodes, and Venerable Fathers is accursed: and he that doth not confesse all things in particulert taught and defined by them is accursed. And Concil. Tolet. 10. To violate the decres of the fathers, what is it but to breake the band of Christian Society?

The eight Century from the yeare 700. vnto the 800.

Agonyclitz.

Christianocate-
gori.

G. THE Iconoclasts enemies and breakers of Images, accused the Church of Idolatry in worshipping of them. Prateo. V. Iconoclast.

H. They affirmed the image of Christs naturall body is in the Eucharist: yet they did not therewith all deprive it of his true body. Concil. Nien. 2. act. 6. Sand.

F₃

har.

G. S. Iohn Damascene

wrote 3. Books apologeticall against impugnors of holy images. and orat de images. I worship their Images, who lead their lines according to the example of Christ. And the 7. generall, the 2. Nicene Synod accursed all such as defend their herefy. Act. 7.

H. Epiphan. in Concil.

The Catholike Roman Catalogue.

714. Gregorius

2.

chus, Ioannes Damascenus, who had his right hand by false accusation cut off, and received it whole againe by the intercession of our Blessed Lady, humbly kneeling and praying before her picture. in c. 12. Luc. Innocentius & Honour of Saints. Damasc. in orat. de Nat. & in orat. de dormit. B. Virg.

731. Gregorius

3.

Ioan. Patriarch. Hierosol. in vitæ eiusdem. Cosmas, Vsuardus, Theophilus, Macharius, Winocus, Herminigildis, Hubertus, Bonifacius.

742. Zacharias.

Ceolnulfus King of England, who yielding up his kingdome to his Son Eadbert, became a Monk.

Richardus another King, and Saint of our Countrey.

752. {

Stephanus

2.

Odilia, S. Pelagius King of Spaine,

Stephanus

3.

Willebaldus, Paulus

Stephanus

3.

Diaconus, Carolus

Stephanus

3.

Magnus, Alcuin^{us} Master to the said Charls,

Stephanus

3.

Rigobertus, Tarasius,

Stephanus

3.

Ludgerus, Lullus, Nicetas, Burcardus, Gulgolphus, Gudula, and others.

Stephanus

3.

In this age the Saxons,

Stephanus

3.

Born-

Purgatory, or Prayer for the dead. Alcuin. de diuin. offic. cap. de celebrat. Missæ.

Single life. Beda in cap. 1. Luc. saying: Because now not carnall succession, but spirituall perfectio is required, therefore that Priests may alwayes assist at the Altar, they are commanded alwayes to abstaine from wines, alwayes to obserue Chastity. In 1. Hexamer. Marriages are not condemned &c. but Virginity is more to be honoured, and worthy of greater Blessing. Prescript fasts. Damasc. lib. de hæc.

Miracles. Diuers wrought at the translation of S. Austines body from Sardinia to Ticinum, by Lui:prand King of the Longobardes after he had redeemed it with a great summe

Iconoclastia. I. Aldebertus confessed at the pilgrimages made in his age to the bodies of the Apostles. Gualt. in secul. 8.

K. The Paulicians detracted from the honour of the Holy Crosse. Euthy. part. 2. tit. 2 r.

L. The Albanenses made no account of the Sacrament of Extreme Vnction, or annoying of the sick. Prat. V. Albanenses.

M. They taught that sinne proceeded not from the liberty of Free-will: yea they gain sayd flatly al freedom of will. Castro Libertas.

N. The Sacrament of the Altar, they utterly abolished. Prat. M. Albanenses. Our Protestants dono lesse when they deprive it of the true substance of Christs body and blood.

O. They sayd that he which committeth sinne, ought not to confesse it. Prateo. ib. yet least our Sectaryes should

Concil. Nice. 2. act. 6. Christ sayd, Take, eate, this is my body, but he did not say, Take, eate the Image of my body. A little after: Read as long & you will, You shall neuer find neither our Lord, nor the Apostles, nor the Fathers, to haue called that vnbloudy Sacrifice, which is offered by the Priest, an image, but the body, and bloud it selfe.

I. Venerable Bede writeth lib. 5. c. 7. in fine, That Huu King of our Countrey went to the bodies of the holy Apostles choosing rather to goe on pilgrimage on earth neere the places of holy Saints, than he might deserue to be more friendly receaued by them in heauen.

K. Ioan. Damas. l. 4. de fide orthod. c. 12. The precious wood & very truly venerable, on which Christ offered himselfe an host for vs, as sanctified with the touch of his body and blood, is decely to be adored. And c. 17. he addeth, That it is a tradition not writen to adore the Crosse, as the adoration to the East, and diuers

768. Stephanus S. Swibert. Marcel in vita eius cap. 19. 20. 21. 24. & 25. summe of money from the Sarazens. Oldardus epist. ad Carolum Magnum. Others wrought to maintain the adoration of Images.

772. Adrianus. The Frisians by S. Willebrord our Countrey-man, with commission from Pope Sergius the first Bonifac. ep. ad Stephan. Pap. 3. Sabel. Aenead. Blessed Lady, presently recovered his health.

796. Leo 3. The Hafsites, the Thuringians, the Catti, the Erphordians, by S. Bonifac. an English Monk sent into Germany by Pope Gregory the second. Pal-

mer. anno 714. A Crucifixe in the City of Berith stabbed by the Iewes, bleedeth, and the blood thereof cureth all diseases. Crantius in Metrop. l. 1. c. 9. & Magdeb. Cent. 8.

The second Nicene Councell, holding in ii 350. Fathers, vnder Pope Adrian, against Images-breakers. Pope Leo the 3. of that name having his eyes thrust out, & tongue cut off by the Pagans, had them both resto-

Felix Virgilita-
nus. should glory in these
their forerunners, the
Albanenses, and Pau-
licians were impoisoned with the Manichæan, & diuers other
heresy. Cooper in
his Dictionary. Sand-
hæz. 132. ex Euthy.

Elipandus.

Albanenses.

Aldebert^o in al points
els held our Catholik
sayth. The Iconoclasts
or Constantinus Co-
pronimus their chiefe
supporter, was giuen
to magicall inchaunt-
ments, and inuocatio
of Diuells, to whome
be offred children in sacri-
fice, he worshipped Venus,
and hated the B. Virgin,
for which he was, as
himself cryed out, tor-
mèted aliue with vn-
quenchable fire: and
like another Antioch^o
with ouer late repen-
tance wished due ho-
nour restored to our
Lady, with reparatio
of the Churches he
had before defaced,
saying: Be thou repayred
and flourish againe, O
great Temple S. Sophia.
Flourish thou againe, O
Church of the most holy
Mother of God: flourish

G thou

diuers others.

L. Venerable Be-
da l. in c. 6. Mar. And
in 9. Luc. It is cleare,
that this custome was de-
liuered to the holy Church
by the Apostles themselues,
that the sick should be an-
noyed with oile consecra-
ted by the Bishops blessing.
Concil. Wormat. cap.
72. tom. 3.

M. Alcuinus l.
2. de fide SS. Trin. c.
8. (who was for his
learning, tearmed a
Library or store-houle
of all liberall sciences.
Bar. an. 778. nu. 13.)
sayth: We ought to belieue
both the grace of God, &
free-will: for if there be
not the grace of God, how
is the world saued? If there
be not free-will, how is the
world iudged?

N. Venerable Bede
Comment. in Boet.
l. de Trin. & l. 4. hist.
gent. Angl. c. 22.

O. Alcuinus l. de
diuin. offic. c. 13. Bed.
in c. 5. ep. Iacob. & in
c. 11. & 16. Luc. The
poyson

mem of the Altar. This restored by the help of
 vision was seene at God, and intercession of
 Wolmerstadium. S. Peter. Anast. de eod.
 Baron. ann. 799.

The ninth Century from the year 800. vnto the 900.

Annus
Christi.

816. Stephanus 5. **N**ICEPHORVS Patriarch of Constantin. Saluius, Theodorus Studita, Sabin⁹, Ionas Aurelianensis, Ludouicus primus surnamed the holy, and Son to Charles the Great, who being sicke took no other food for forty dayes save then the pretious body of our Saviour Christ Iesus. Geneb. in Step. 5. Halitgrarius, Amalarius, Alphonsus Castus K. of Spain, in whose dayes the body of S. Iames the greater, was reuealed from heauen (and afterwards translated to Compostella) by certaine flames of fire, which often appeared to Theodomir & diuers others, in a thicket of briars where that treasure was hid. Baro. an. 816. Perfectus, Sancio, Abundius, Hilduinus, Haimo, Methodius Patriarch of Constantin. **F**ree-will. Haymo in cap. 49. Isaia. Reall Presence. Strabus in cap. 11. r. ad Cor. extat tomo 6. Gloss. ord. Sacrifice of the Masse Pascha. Corbei. l. de corp. & sang. Iesu. c. 6. Supremacy. Concil. 81 gener. can. 21. Raban. in c. vlt. Ioan. The whole Church in Bishops and Priests hath iudiciall power: but therefore Peter did especially receiue it, that all men may vnderstand, that who soeuer shall separate himselfe fro the vniity of faith, and his society, can neither be absolved from his sins, nor enter the kingdome of heauen. Confession & Satisfaction. Concil. 3. Turonens. c. 22. Merit & Iustification of works. Haym. in c. 1. Isaia. Inuocation, and honour of Saints. S. Niceph. Constant. ep. ad Leo. 3. Pur-

The Counter-Catalogue of Sectaryes.

31

Bagnolensesseu thou againe, O Church of
Concordenses. the holy Apostles. Baron.
 ann. 775. ex Cedren.
 Theophane, & Suida.

poysen of sinne is whole-
 somely opened in Confessi-
 on, which contagiously lay
 hidden in the mind.

The ninth Century from the yeare 800. vnto the 900.

Claudius Tau-
rinenfis.

P. CLAUDIUS Taurinen-
 fis, impugned the a-
 doration of Images,
 especially of the holy
 Crosse. Castro. V.
 Adoratio. To counte-
 nance this his errour,
 he abused with our
 Protestants that text
 of Exod. *Non facies tibi*
sculptile.

Theoda, a false
Propheteffe.

Q. He reprehend-
 ed the inuocation of
 Saints, and worship-
 ping of their Reliques.

R. He disallow-
 ed pilgrimages chief-
 ly such as were made
 to Rome for satisfacti-
 on and remission of
 sinnes. Baro. an. 825.

Godecalcus.

S. Godecalcus re-
 newed the error of the
 Predestinates, affir-
 ming some to be or-
 dayned of God to dā-
 nation before the pre-
 uision of their sinnes,
 & consequently that

G 2 God

P. IONAS Bi-
 shop. l. i. de
 cult. Imag. The Holy
 Church vpon good Friday,
 according to Ecclesiastical
 traditiō adoreth the Crosse
 of Christ. And to the text
 of Exod. he answereth, as
 we do now: That God
 only forbade the making of
 Images to adore thē with
 the worship of Latria,
 which is due to God alone.

Q. S. Nicepho-
 rus Patriarch of Con-
 stantinople, writeth
 to Leo, ep. ad Leo. 3.
 That he hopeth to be saued
 by the intercession of the
 immaculate Virgin, and al
 Saints. Likewise, I adore
 (saith he) & kisse the Ve-
 nerable Relicks of Saints.
 Rab. l. 4. de vni. c. 10.

R. Ionas lib. 3. ad
 Clau. Pilgrimages good
 but not expedient for
 Monkes; as marriage is
 good, but belongeth not to
 the professors of continēcy.

S. Con-

868. Adrianus

2.

873. Ioannes 8.

883. Martinus 2.

884. Adrianus 3.

885. Stephanus.

4.

891. Formosus.

897. { Bonifaci-
us 6.
Stephan⁹
7.

Constantinople, and
Ignatius his successor,
Rabanus, Strabus, E-
lias, Paulus, Isidorus,
Argimirus, Aurea vir-
gin and Martyr, Ans-
gararius, Freculphus,
Theodulphus, Ebba
the Abbess with her
Nunns, Theophanes,
Hincmarus, Eulogius.
Wulafrius, Rember-
tus, Ioannicius, Ed-
mundus King of En-
gland and Martyr, Si-
meon Metaphrastes,
Michael Psellus, Ioan-
nes Diaconus, Ado,
Humbertus, Ambro-
sius, Ansbertus &c.

*Saint Ansgarius a
Monke of Corbeia conuer-
teth the Danes, Swethens
and people of Aquitania.
Crant. in metrop. l.
1. c. 19. Adamus l. 1.
c. 16. & 17.*

*Other Monkes of the
aforesayd Corbeia, con-
uerted the whole Island of
the Rugians. Holmol-
dus l. 1. cap. 6.*

*3. Purgatory or Prayer for
the dead. Raba. l. 2. de
iusti. cleri. cap. 44.*

*Single life. Concil.
Aquisgra. c. 6. Haim.
in cap. 3. 1. ad Timo-
theum.*

*Prescript fasts. Me-
taphr. in vita S. A-
nastaf. c. 7. Raba. l. 2.
de instit. Cleri. c. 18.*

*The obseruation of
Lent is by Apostolicall in-
stitution kept in the Vni-
uersal world neer the time
of Christs passion.*

*Miracles. Diners
wrought at the tran-
slation of S. Martins
body. Baro. an. 853.*

*Others to testify the
holynesse of 200. Monkes,
who being martyred in
Spaine, the pavement
where they were buryed,
euery yeare on the day of
their Martyrdome is sprin-
kled with a bloody colour.
Ciac. de iisdem Mar-
tyribus. Innumerable
at the tombe of S. Iam-
es. Likewise by the
picture of Saint Iohn
Baptist. Curopala. a-
pud*

Certaine

God hath not a will to
saue all, nor that he
dyed for all, but only
for the elect. Bar. an.
848. which are the ve-
ry positions of Caluin
l. 3. c. 23. §. 1. 2. 3. of
Fulke in c. 9. ad Rom.
§. 2.

T. Photius denied
Purgatory and suffra-
ges for the dead. Prat.
V. Graci.

Photius a chiefe
promoter of the
Grecian schism.

V. He affirmed
it no sin, to lend mo-
ney toyse, which hath
been many years per-
mitted in England, &
is now a dayes wic-
kedly practised by su-
dry Protestants. But
although he agreed
with them in these &
some other erroneous
doctrines; yet he dis-
sented from them in
that mayne article of
denying the Holy
Ghosts procession fro
the Sonne. Castro V.
Deus. her. 12. and in
many other fundamē-
tall points.

There are cyted
also in this age
by some, Ioan-
nes Scotus, not
the subtile Do-
ctor; but ano-
ther of that na-
me.

X. Ioannes Sco-
tus, Fredeuardus, and
Bertram seemed to
doubt of the Real pre-
sence, although they

G 3 neuer

S. Conc. Valen-
tin. prope initium c.
3. God foreknew in the
wicked, their malice, be-
cause it came of them-
selves: but he appointed it
not, because it was not of
him.

T. Raban. l. 2. de
instit. Cleric. To offer
sacrifice, or to pray that
the departed may rest in
peace; because it is obser-
ued throughout the whole
world; we belienue to haue
descended from the Apo-
stles themselves. Haym.
l. 2. in Isa.

V. Concil Vien-
nens. vt apparet in
Clement. vnic. tit. de
vsur. §. ult. Where it is
defined an heresy, to a-
nouch the lawfullness of
Usury.

X. A Councell
held at Vercels condē-
ned the booke which
Scotus wrore of that
matter: witnesse Lan-
francus lib. de veritat.
Euchar.

The Catholike Roman Catalogue

Certaine Priests *pubd Baron. an. 832.*
sent as Legates from Pope
Nicolas the first, converted
 900. Romanus. *the Bulgarians. Baron.* *By the Reliques of*
anno 945. num. 8. *the SS. Petrus, and Mar-*
and anno 867. num. *cellinus. Eindhards. lib.*
1. 2. 3. & cetera Europa *4. cap. 10.*
la. & Anastasio.

By an Image of the
Crucifixe which did sheed
teares, many dayes to-
gether, at Orleans.
Glab. lib. 2. cap. 5.

The Ruthens, Rhos-
sies, or Russians were
brought to believe in Christ
by a strange miracle of the
holy Bible, which being put
into the midst of a great
fire, by a Priest pronoun-
cing these wordes (Christ
and God, glorify thy holy
name) remained sound and
unblemished. Europa
apud Baron. anno
886. Zona. tom. 3.
Cedren. 875.

By three severall
Popes: by Steuen the
5. Thega. de gest. Lu-
do. By Paschalis the
first. Anastas. de Pas-
cha. And by Formos
whose body inuiously cast
into Tyber, the Images of
Saints saluted (in congra-
tulation and testimony of
his sanctity) when it was
after found and honoura-
bly brought backe to Saint
Peters Church.

The

The

neuer absolutly deny-
ed it, as Berengarius
and our Sacramenta-
ryes do. Geneb. in Io-
an. 8. Paschasius epist.
ad Fredeuard. tom. 4.
Bibliotheca Patrum,
& lib. de Sacra. Alta.
where he auereth,
That untill his tyme, no
man declined from the be-
liefe of the Reall presence,
but such as strayed from
Christ. Paschas. in ex-
pos. verbo. Christi.
Cœnantibus eis &c.
Fredeuardus, & Ber-
tramus, false uouers
of the Sacramentaryes.
It is most apparent at this
present that before Beren-
garius fell into madnesse,
such suryes were no where
noted. Therefore the
foresayd persons were
not infected with this
heresy. And Claud.
Xanct. saith, that Ber-
tram was a good Ca-
tholike; that the book
of the Sacrament to
Carolus Crassus was
not his. Claud. Xanct.
repet. 2. c. 14.

Eucha. Paschasius also
Abbot of Corbeia ad-
dressed an Epistle to
Fredeuard, and com-
piled a learned booke
in defence of the Reall
presence. Haymo in
S. Marcum. Strabus
in cap. 11. 1. ad Cor.
And Remigius Epif-
copus Antiodorensis
speaking of the body
and blood of Christ in
the Eucharist, sayth:
They are tearmed bread
and wine, according to
Christian verity, not that
after consecration they do
retain the nature of bread
& wine, but only in respect
of shape, tast, and smell.
For vnto him who could
vnite the flesh assumed in
the wombe of the Virgin,
personally and ineffably to
his word, and make our
mortal bodyes by the force
of his becke and command
immortal; it is likewise
possible to change the sub-
stance of bread and wine,
into the nature of his body
and blood. Rem. epist.
Anus. in Psal. 21.

The tenth Century from the year 900. vnto the 1000.

Annus
Christi.

901. { Theodo-
rus 2.
Ioannes
9.
905. Benedictus
4. whose death a light was
seene, which afterward
accompanied his body car-
ryed almost 200. miles.
907. Leo 5. Frodoard. ann. 945.
908. { Christo-
phorus.
Sergius 3.
910. Anastasius
2.
912. { Lando.
Ioannes
9.
928. Leo 6. Chron. Dunstanus
Archbishop of Canterbury
glorious for miracles, and
guift of prophesy. Vdal-
ricus, Wolfgangus, Ed-
wardus King of En-
gland and Saint, the se-
cond of that name. Rom-
waldus, Fredoardus,
Nodgerus, Stephanus
Colo-
- Free-will. Moyfes
Bar-cephal. 1. de
Paradiso c. 28. Reall
presence. Stepha. Ed-
uentis l. de Sacr. Alta.
Sacrifice of the Masse.
Smaragd. c. 49. dia-
dem. Monacho. Su-
premacie. Luitprand. l.
6. c. 6. & 8. Confession
and Satisfaction. Rudul-
phus l. 3. in Leuit. c. 1.
By the absolution of Pa-
stors, to whome the keyes
are committed, we must
obtain pardō at the hands
of God. For vnto the Pa-
stors it was sayd: What-
soeuer you shall bind on
earth shalbe bound in hea-
uen. To them therefore we
must repayre: to them we
must open by confession
the woundes of our consci-
ences: before them must we
lament, that so by their
merits they may lighten,
and by their power release
our sinnes. Merit and Iu-
stification of Workes.
Steph. Eduensis lib.
de Sacram. Altaris c.
19. Inuocation and Ho-
nour of Saints. Ruthen
in

The tenth Century from the yeare 900. vnto the 1000.

A Happy age.] In which no new Heresy beganne, nor Protestant weed appeared, vnles it were among the Manichees whose errors were renewed at this tyme in Philippopoli. Geneb. in Chron. Or among the Grecian Schismatikes.

Y. Who gaine-
sayd the Popes supremacy, and Roman Church. Sigeber. an. 1054.

Z. Denied Pur-
gatory-fire, & prayer for the dead. Prat. V. Graci.

A. Consecrated in leuened bread, and held it not lawfull to consecrate in vnleuened. Prat. ibid. For these pointes M. Field presumeth to challeng them, as members of his Church. Field l. 1. cap. 5. pag. 70. 71. & 220. yet they impugned this mayne article both of their, and our

H beliefe,

Y. L Vitprandus l. 6. hist. c. 6. calleth Iohn the Pope of that age, chief and vniuersal Bishop. Reghino l. 1. Annal. anno 865. *They are to be branded with the Marke of Folly, who thinke that Peters seate may with any false doctrin deceaue, who neither deceaued her selfe, nor euer could by any heresy be deceaued.*

Z. Luitprand. l. 4. c. 7. Reghino Abb. in suis annal. de disciplina Eccles. cap. 190. *It is the Priests office to admonish the people out of the pulpit to offer vp prayers for the dead.*

A. Anselmus l. de ferment. & azymo. Certaine it is, that Christ blessed vnleuened bread. Leo. epist. poster. ad Michaellem Constantinop. Episc. proueth the same out of Scripture, because it was not lawfull for the Iewes to haue any other at that tyme then

The Catholike Roman Catalogue.

940. Stephanus 9. Colonienſis, Stephanus Eduenſis, Poppo, Benaldus, Maiolus. in præfat. vitæ S. Vrfmari. Odo in tract. de corp. S. Martini c. 5.

943. Martinus 3. Adalbertus Biſhop of Prague, who preached the Ghoſpell to the Polonians & Hungarians.

Purgatory or Prayer for the dead. Luitp. 1. 4. cap. 7.

946. Agapitus 2. Miellaus King of Bohemia, Luitolphus, Editha ſiſter to S. Edward the King, glorious for mirales, Dobbera, Iordan, Seguinus, Creſcentius, Bonizo.

Mechtildis King Henryes wiſe ceaſed not to cauſe dirige to be ſayd, & the lining hoſt to be offered to God, for the expiation of her deceaſed husbandes finnes.

956. Ioannes. 12. Otto Emperour the third of that name, who going to Mount Caſſino, offered two ſilver crownes to S. Benediſt, and viſited bare footed the mountaine Garganus, where S. Michael appeared. Ciac. in Silueſtro 2. an. 1000.

Single life. Smaragd. cap. 48. Diadematis Monach.

965. Benediſtus 5. Prescript faſt. Windikins 1. 3. Annal. Smaragd. in cap. 49. Reg. S. Benediſti.

966. Ioannes 13. In the beginning of this age Worzanous the laſt pagan Duke in Bohemia is couerted, with Luddinalla his wiſe, who ſhined with miracles, by Methodius Archbiſhop of the Morauias. Geneb. in Chriſtoph.

Miracles, approving the ſingle life of Priests, for a crucifix miraculoſly ſpake in a Councell at Vincheſter in behalfe of the vi-maryed. In another aſſeſby the whole roome ſel down, where the Fauourits ſate on the contrary ſide, and that

The

beliefe, that the holy Ghost proceedeth from the Father and the Sonne. Ado Vien. in Chron. Ioan. Diac. l. 4. de vita S. Grego. c. 75. and held with vs against them, transubstantiation, Masse, Worshipping of Images, Inuocation of Saints &c. Read censuram Ecclesie Orient. which Censure is notoriously falsified by D. Morton against prayer to Saints: wher as it expressly alloweth it, alloweth inuocation of our Lady, of the Apostles &c. And only saith, that we ought not to pray vnto the; as Authours of our good, but as intercessours for vs. See likewise Acta Theol. Wittenber. & Hierem. Patriar. Constant. de Augustan. Confess. therefore they cannot make vp any part in the Protestants sect, vnles they mak a monstrous and prodigious sect composed (as they account them) of many horrible blasphemes.

H 2 myes,

then vniueined bread in their houses.

B. They were checked and repressed by Ratherius the renowned Bishop first of Verona, after of Liege. Sigebert. anno 939. Trithem. in Catal. an. 930. And as touching the reseruatiō of the Sacrament, which the Anthropomorphites, impugned, as Protestants do, it was long since (as I haue registered aboue) defēded by S. Cyrilin these words. *I heare they say, that the mysticall blessing, if any remnants therof remaine till the next day, is vnprofitable to sanctification, but they are madd in so saying.* Cyr. ad Calosyr. Which sentence being vrged against Peter Martyr, he answered: *Whereas it is subioyned, that the reliques or particles of the Eucharist, reserued vnto the next day, doe not cease to be sanctified, it belongeth, I wene, to a certaine ancient custome &c which albeit it sauiour somewhat of superstition,* yet

973. Benedictus

The King of Norway, by Volequardus. Crantz. in Metrop.

that only beam remaind, on which S. Dunstane, who stood for them, was placed. Marth. Westm. anno. 975. Osbert. in vita Dunstani.

975. Benedictus

Divers in the Island of Chersonesus, by Bruno Archbishop of Colen. Siegb. anno 958.

Many were healed of an incurable disease, by going in pilgrimage to the Churches of Saints. Frodoard. anno 945.

The Polonians, by Cardinall Aggidius, sent from Pope Iohn the 13. Chro. lib. 3.

984. Ioannes.

The Sclanomians and Hungarians by two severall Adelberts. Adamus lib. 2. cap. 7. 8. 10. 11. Carluilius in vita Stephani Hungar. Reg. c. 1. 2. 3. And Aeneas Siluius hist. Bohem. cap. 16.

Others wrought by S. Romualdus, and by S. Dunstan. Surius in their liues.

985. Ioannes.

By touching S. Peters chaines. Siegb. an. 965.

995. Ioannes.

Haraldus King of the Danes, with his wife, and Sueno his sonne, in seeing Poppo a Clergy man in prooffe of his Christian Religion, to carry in his handes a weighty peece of iron red-hot without hurt or annoiunce. Crantz. lib. 3. cap. 24. Vuitichin l. 3. hist. Saxon.

A miraculous reuelation made to an Anchorite, to confirme Purgatory and Prayer for the dead: by which S. Odilo first, & after the whole Church began to celebrate the feast of All-soules. Siegb. an. 998.

999. S. Iustic 2.

myes, and deuided fro
it selfe in substantiall,
& fundamteal points.

B. Some Anthro-
pomorphites also con-
tinued in this age: nei-
ther yet do they patch
vp the ragged & torn
coate of Protestancy,
because they most fan-
tastically imagined
That God hath the forme
and lineaments of human
shape like vnto corruptible
me. Secodly they imitated
the Iewes in celebrating
the feast of Easter. Thir-
dly, they counted it a hei-
nous offence for Ecclesiasti-
call persons to enioy tem-
porall possessions, preten-
ding that the Apostles in-
ioyed them not: therefore
they renounced the PELA-
tes of the Roman Church,
as straying heerein from the
Apostolicall pathes. Aug.
har. 50. Epiphani. har.
70. in Anacepha. Ca-
stro V. Ecclesia.

yet Cyrill and others sub-
scribed therunto: for im-
mediatly after the tymes
of the Apostles men began
to degenerat from the for-
mer simplicity of diuine
worship. Petr. Martyr
aduers. Gardin. And
Kemnitius speaking
of the same sayth: It
was an ancient custome
largely spread, & long con-
tinued &c. that witness
es thereof are Tertullian,
Cyprian, Ambrose, Hie-
rome, Basil, &c. Kem-
nit. exam. part. 2. pag.
102. And S. Cyprian
recounteth of a mira-
culous fire which ter-
rified a woman from
touching with vn-
worthy handes the holy
Sacrament referued in a
chest. Cypr. serm. de
lapsis. And S. Ambros
writeth how his Bro-
ther Satyrus escaped
shipwracke, by the be-
nefit of the Blessed Sacra-
ment, which then he wore
about his necke, Ambros.
in orat. de obitu Sa-
tyr. cap. 7.

The eleauenth Century from the yeare 1000. vnto the 1100.

Annus
Chr. sti.

- S**VIDAS, Otter-
stus, Colomanus,
descending from the Royall
bloud of the Kings of Scot-
land, after severall pilgri-
mages to Hierusalem, was
at length hanged vpon a
dry and withered tree in
Austria, which then began
to flourish, to betoken the
sanctiuy of that holy Mar-
tyr. Diu. 1. 7. Eue-
rardus, Berno, Heri-
bertus Colonienfis,
Guido Aretinus, Ful-
bertus, Godefrid^o Am-
bianensis, Berwardus,
Burchardus collector
of the decrees, Duran-
dus Leodiensis, Do-
minicus Loricatus,
Gulielmus Abbas, S.
Henry the Emperour
and S. Chaugaudis his
wife & Virgin, Mathil-
dis, Gotardus, Bruno
founder of the Carthusian
order, Robert^o Cister-
ciensis, Glaber, Her-
manus, Odilo by whose
prayers and meritis Bene-
dictus 8. Pope was released
out of Purgatory. Pet.
Damian, in vita eius.
Oecu-
Free-will. Oecum^o
cap. 9. ep. ad Cor.
Reall presence. Fulbert.
ad Deodar. Sacrifice of
the Masse. Theoph.
cap. 5. epist. ad Heb.
Petrus Damian. ser.
de nati. Supremacy.
Lanfran lib. de Eu-
char. Confession and sa-
tisfaction. Ansel. in 17.
Etic. Merit and Iustifica-
tion of Workes. Euth.
inc. 20. Matt. Innoca-
tion and honour of Saints.
Suidas. V. Constan-
tinus Leonis Icono-
machi Isauri filius.
Purgatory or prayer for
the dead. Theoph. in
c. 12. Luc. Single life.
Anselm. in cap. 7. ep.
ad Hebr. Melchisedech
is recorded without gene-
alogy, because the Priests
and Ministers of the Altar
of the new Testament may
haue no wines: but if they
will needes marry, let the
make profession not of the
Christian, but Iewish re-
ligion. Prescripti fasts.
Petr. Dam. in ep. sua
1. where he notably
wipeth

The eleauenth Century from the yeare 1000. vnto the 1100.

Berengarius. C. **T**HE chief Herefy,

hatched by Berengarius, is the same which our Sacramentaries haue now reuiued against the real Presence of Christ in the Eucharist. Prat. V. Berengarius. Geneb. in Chron. 1041. yet they haue little reason to boast of this their Patrone, because he oftē abjured that blasphemy. de consec d. 2. c.

Heribertus. & Lifsius.

Ego Berengarius &c. Baro. an. 1079. 1088.

he was moreouer attainted of *Necromancy*, or *Magick*. Geneb. Chro. ex Polid. Virg. & Guiliel. Naugiac. Then Papirius Massouius in annal. Fran. l. 3. Oecolampadius lib. epist. Oecol. Zuinglius lib.

Simoniaci.

3. pag. 710. & 711. Chrispin^s in his book of the State of the Church pag. 289. re-
reproue him, for holding
against marriage, and the
Baptisme of Infants. In
all

C. **H**E was vniuersally cōdemned by the generall voice of the whole Christiā world by Durandus Bishop of Liege, Adalmanus of Brixia, Lanfrancus of Canterbury, Guitmundus of Auerfa in Campania, by Algerus Monke of Corbeia in Saxony, by Alberic^s Deacon of Cassinum in the Kingdom of Naples, by Guido of Aretium in Tuscany. by the most Christian King Robert of France, by Leo the 9. Victor the 2. Nicolas the 2. Greg. the 7. Popes of Rome, by siue seuerall Councells assembled at Rome, Toures, and Vercelles against him. And by that learned and holy Bishop Fulbertus, who lying on his death-bed, when he espied Berengarius once his scholler, who he had sought before to reclaime among others

1049. Leo 9. Oecumenius, Humbertus, Albericus, Lāfrancus, Guimundus, Gerardus, Theobaldus S. Edward King of England the third of that name, Ioannes Gualbertus, Stanislaus, Algerus, Curopalates, Ado, Theophilactus, Petrus Damianus, Bertoldus, Arnulphus, S. Magareta, *Queene of Scotland*, Ingulphus, Anselmus Lucensis, Marianus Scotus, Hildebertus, Lambertus, Anselmus Cantuariensis, Iuo, Sigebertus, Godefridus King of Hierusalem, who refused notwithstanding to weare a Crowne of gold, remembering his Lord and Master was crowned with thornes. Sigeb. anno 1026. 1097. &c. O. nuphr. anno 1098. Blond. dec. 2. l. 42. wipeth away the objections of our Aduersaries, saying: But while we speake these thinges, let no man iudge vs to agree in opinion with those who forbid vs meats which God hath created: or to crosse the sentence of the Apostle commanding vs to eate whatsoever is set before vs, and to reiect nothing that is receaued with thankesgiuing; for it is one thing to auaunch that the creatures of God are indifferently good, and another thing by chastising our bodyes, to provide that we obserue temperance & purity: good assuredly was the tree in Paradise as being created by a perfect worke-maister, yet was it not good to eate thereof, because he himselfe commanded the contrary.
1055. Victor 2. 1058. Stephanus 10. 1059. Nicolaus 2. 1061. Alexander 2. 1073. Gregorius 7. 1086. Victor 3. 1088. Urbanus 2. 1100. Paschalis 2. Miracles wrought by S. Edward our King and Virgin. Alred. in eius vita.

A Councell held at Rome, hauing in it 113. Fathers vnder Nicolas the second Pope, in which Berengarius the heretike (who denied the Real presence of Christ

The Prussians in this age are conuerted, partly by S. Bruno Bishop of the Ruthens, partly by S. Bonifacius, both of them recauing from the Pope their

By S. Anselme, S. Odilo, and S. Chunegundis, by which she prooned her Virginitie in Wedlocke with S. Henry the Emperour. Surius in their liues.

Reordinantes.

Michael Ceru-
tarius.

Noui Nicolai-
ta.

Incestuosi.

all other pointes, he
professed himselfe a
Roman Catholique.

D. The new Ni-
colaites were certaine
Clergy men of Milan,
very licentious, who
were called by that
name, because they
taught it lawfull for
Ecclesiasticall persons
to marry after they vow
of Chastity. Baron.
an. 1059. And do not
the libertin-Ministers
of the new Ghospell,
both teach & practize
the same doctrine?
Hath not Ioseph Hall
published very lately
a booke in defence of
their winning-ministe-
ry, excellently refuted
by M. Edward Coffin
Priest, and Father of
the Society of Iesus?

E. *Incestuosi.*] The
incestuous deserved
that infamous name,
for allowing marriage
in the fourth degree of
consanguinity, forbid-
den by the Canons of
the Church. Grati-
anus 35. q. 4. cap. ad
Sedem Apostol. Pet.
Dam. de contemp. sa-
culi. c. 29. which our

I English

others in his chamber,
giuing a signe, he co-
manded him to be ex-
pelled out the roome,
affirming, *that he saw
the Diuell by him with a
sawning hand, alluring
many to follow him.* Si-
gecb. an. 994. Onuph.
an. 1001. Baro. 1059.
And the forenamed
Authours condemned
that opinion of his, as
*new, contrary to the doctrin
of the whole Church, ne-
uer taught, or believed be-
fore, which Berengarius
himselfe recanted at his
death.* Baro. an. 1088.
so vnconstant an A-
postle haue our Secta-
ryes, & so strang was
their heresy in this age:
whereas our reall pre-
sence was so vniform-
ly taught in this
and al precedent ages,
as Anton. de Adamo
in his Anatomy of the
Masse pag. 236. sayth:
*I haue not yet hitherto byn
able to know, when this o-
pinion of reall and bodily
being of Christ in the Sa-
crament did begin,*

D. Pet. Dam. in
l. ad Nic. PP. & Pope
Nicolas the 2. sending
his

Christ's body in the Blessed Sacrament) being convicted, did abjure that heresy: yet this was no generall Council.

their authority to preach unto them. Dittm. l. 6. & Damia. in vita Romualdi c. 29. & 30.

The Vandians; also Pannonians; and Transilvanians receaue the light of Fayth. Boz. l. 4. cap. 5. Palm: anno 1010. Bonf. in dec. 2. l. 9.

The lapsed Hungarians are reclaimed. Arnulphus lib. 7. cap. 22.

I let passe how Christian religion was replanted at Hierusalem, taken by Godfridus anno 1099. upon a good Friday.

Two are reported by Petrus Damianus, confirming the Reall presence: the one, in which the holy host was halfe turned into flesh, & halfe remained bread (according to the outward forme;) the other in which the host was such perfect flesh, as it imbrued the Priestes fingers with blood. Pet. Dam. ep. ad Desid.

Others attributed by three severall Popes, by Leo the 9. Victor the 2. and Gregory the 7. Vide Baron. anno 1049. num. 26. 1055. num. 28. 1082. num. 2.

The twelfth Century from the yeare 1100. vnto the 1200.

Annus Christi.

1118. Gelafius 2.

1119. Calixtus 2.

1125. Honorius 2.

PETRVS Alphonsus, Leo Otienfis, Cedronus, Anselmus Laudunensis, who wrote the Interlinean glosse, Otto Bambergensis, Godfridus, Euthymius, Malachias, Rupertus, Glycas, Zonaras, Amedeus, Bernardus, Ericus King of Suecia, & Saint, Gulielmus first Duke

Rec-will. Hugo de S. Viç. in cap. 4. Genes. Reall Presence. Goffri. opuscul. 1. Sacrifice of the Masse. Pet. Chmi. ep. aduer. Petrob. Supremacy. Bern. lib. 2. de consider. ad Euge. Go too, let vs seek out yet more diligently, who thou art, whose person thou bearest for a time in

Wecelini.

English Reformers li-
wise incestuously ad-
mit; but Luther their
first parent alloweth it
both in the third, and
second degree. Luth.
serm. de Matrim. tom.

Noutus Sabellia-
nus.

5. Neither is Caluin
much behind him ep.
377. & in stat. Ecclef.
Geneu. pag. 36. edit.
1562. In which they
imitate the licentious-
nes of Mahomet, who
aproued the same,
yet as a priuiledge
graunted to himselfe
alone. Azb. 30: and
therin was more mo-
dest, then Luther who
permittereth it to o-
thers.

Roscelinus.

his Legates to Millan,
reclaimed them from
that sacriledge condē-
ned also in a Councell
at Rome. dial. 32. c.
Præter.

E. By two Coun-
cels held at Rome vn-
der Alexand. 2. & by
Pet. Damia. Who re-
porteth of an incestu-
ous person, after his
contempt of those de-
crees, killed with a
thunderbolt from hea-
uen, as he lay sleeping
on his bed. Pet. Dam.
ep. ad Alex. PP. A
dreadfull example to
make Protestants be-
ware such incestuous
Wedlocke.

The twelfth Century from the yeare 1100. vnto the 1200.

Dutandis de
waldach.

F. **T**HE BONGOMILES,
condemned the wor-
ship of Images. Zonar.
tom. 3. so did Petrus
Bruis and his follow-
ers.

Marfilus Padu-
anus.

G. They denied
the reall presence and
sacrifice of the masse.
Sand. har. 138. Petrus
de Bruis, the Walden-

12 ses,

F. **A** Lexius the
Emperour
burned *Basilius* the first
author of the Bongo-
miles couicted for he-
resy. Euthy. in panop.
Zonar. tom. 3. Cedren.
de Constantino Co-
pronimo. There as-
sembled at Nicæa 356.
Bishops who decreed
Images with the crof-

se

The Catholike Roman Catalogue.

1130. Innocentius 2.

Duke of Aquitaine, & after an Hermite, S. Robertus Cisterciensis, Hugo de S. Victore, Richardus de S. Victore, Petrus Cluniacensis, Gratianus.

in the Church of God. Who art thou? the chiefe Priest, the high Bishop: thou art the Prince of Prelates, in primacy Abel, in government Noë, in patriarchship Abraham, in order or rank Melchisedech, in dignity Aaron, in authority Moses, in iudgment Samuel, in power Peter, in vñction Christ.

1143. Celestinus 2.

Norbertus Founder of the order called Præmonstratensis, who going to Colen to find Reliques, after he had inioyned those of his company to fast, and made harty prayer to God, one of the 11 thousand Virgins made known vnto him her name, and the place where her body rested. Robert.

Confession and Satisfaction. Hugo de S. Vict. l. 2. de sacra. fidei pag. 14. c. 1.

1144. Lucius 2.

made known vnto him her name, and the place where her body rested. Robert.

Merit and Iustification of works. Bernard. ferm. 68. in Cant. Penury of meritis is a pernicious poverty.

1145. Eugenius 3.

an. 1123.

Inuocation, & honory of Saints. Rup. l. 7. in Cant.

1154. Anastasius 4.

Anthelmus, Petrus Lombardus, Bandonius, Thomas

Purgatory or Prayer for the dead. Hugo de S. Vict. lib. 2. de sacra. fidei pag. 16. cap. 4. & 6.

1155. Adrianus 4.

Archbishop of Canterbury and Martyr, Petrus Comestor, Petrus Blesensis, Hildegardis and Elizabetha Virgins, Theodorus Balsamon, Hugo Carthusianus, Nicetas Coni.

Single life. Magister sent. in 4. d. 37. Pref-

1160. Alexander 3.

Bongomiles,
who tooke their
beginning from
one Basil, a phi-
sician.

Tanchelinus.

Petrus de Bruis.

Petrus Abaylar-
dus.

Arnulphus Bri-
xiensis.

Gilbertus Por-
reranus.

ses and Albigenises did
the like.

H. The Walden-
ses also and Albigen-
ses reiected Purgato-
ry, prayer for the dead,
&c auricular Confessi-
on. Prat. in Elen.

I. Besides the Wal-
denses disallowed In-
uocation of Saintes;
Confirmation, Extré
Vnction, merit of fa-
sting, and other good
workes, miracles, in-
dulgences, the sayth
of the Romā Church,
and the Popes Supre-
macy. Guido in Catal.
Prat. in Elench. Pe-
trus Ioannis agreed
with them in these
two latter points, in-
terpreting mystically
the Pope to be Anti-
christ. Præ. V. Pe-
trus Ioannis: yet Pro-
testants cannot with-
out blasphemy com-
bine with these: be-
cause the Bongomiles
belieued not in the
B^r Trinity: they fey-
gned God to be of hu-
mane shape with the
Anthropomorphites;
and the world to be
created by dinels with

I. 3 the

se, to be adored: desi-
ning no new thing, but
commanding the decrees
of the holy Fathers to re-
maine vntrepealed. Pe-
trus Venerab. The A-
postata spiriis are chased
away, when the signe of
the Crosse appeareth &c.
you prouoked with this in-
iury make warre against
the Crosse of our Lord &c.
ep. 1. cont. Petrobru-
sianos.

G. Hugo de S.
Victo. l. 2. de Sacram.
Bernard. epist. 2. ad
Fulco.

H. The eleauenth
generall and third La-
teran Councell vnder
Alexander the third,
condemned the Wal-
denses. Platin. & O-
nuph. in Alexand. 3.
so did Gerard Bishop
of Albia, and Gilbert
Bishop of Lyons the
Albigenises: and In-
nocentius the third
sent S. Dominik with
twelue Abbots to sup-
presse them. Sand.
har. 151. ex Paulo Æ-
milio. Bar. an. 1176.
Gualt. sec. 12.

I. All the points
they denyed, were
maintained

Coniatus, Duedechnus, Menardus, Galdinus, Homobonus.

1182. Lucius 3.

Boleslaus Duke of Polonia; who clad with haire-cloath, and accompanied with a small number of Priestes, and other deuout men, came on foot

1185. Urbanus 3.

into France, to visite the Sepulcher of S. Giles. Cromer l. 5. de rebus Polon.

1187. Gregorius 8.

Petrus Arch-bishop of Tarentasia,

1188. Clemens 3.

Helmoldus, Guntherus, Ioannes Cyparissiotus, Ioannes Bonus

1191. Celestinus 3.

Mantuanus beginner of the order of Gulielmus.

1198. Innocentius 3.

Osmundus Sarisburiensis.

The first Lateran generall Councell, vnder Calixtus the 2. of 900. Bishops for the reconciliatio of Christian Princes, and recovery of the holy Land.

The Pomeranians

subdued by Boleslaus Duke of Polonia, are conuerted to the fayth of Christ, by S. Otho Bishop of Bamberg, authorized to that function by Pope Calixtus the 2. Vispergen. Abbas anno 1124.

Prescript fasts. Hugo de S. Vi. c. 14. de nudi. 40. By fasting we labour to become the temple of our Lord, therefore we fast the same number of dayes, as the temple of Hierusalem was yeares in building.

Miracles. One wrought to confirme the Sacrament of Extreme Vnction: Another by S. Malachy a Bishop of Ireland to establish the Reall Presence, of both, which S. Bern. in vita Malac. who recounteth diuers other atchieued by him.

Many were also wrought by S. Bernard himselfe, and one most notable in approbation of the whole summe of our Catholike doctrine. Goff. in vital. 3. c. 5. & 6.

Sundry others at the tombe of S. Thomas of Gametbury. Eduard. in vita Pet. Blef. epist. 46.

The Christians obtaine a noble victory against

The

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Henricus Tolosanus.	the Manichees. Gualt. sec. 11. Peter Bruis taught that Baptism 2-uailed not childre before the vse of reason. Pet. Clun. ep. 1. & 1. cont. Petrobrusi. The Waldeses contened the Apostles Creed, denyed the Sabbath, and al iudgment to bloud, held it vnlawfull for men to sweare in any case, condemned the sacrament of marriage &c. Illiricus in Catal. Guido & Antonin. de Waldens. Sand. har. 150. Petrus Ioannis affirmed the soule of man not to informe the body as it is reasonable; the Apostles not to haue preached the Ghospel according to the spirituall sense &c. Castro V. Anima. & V. Apostoli. The Albigenes who M. Fulke claimeth as pillars of his church in c. 12. Apocal. sect. 2. denied the Resurrection, sayd that Baptisme was of no efficacy, that there were two Gods, one good, another euill, that God createth the soules; the Diuell	maintained against them by the learned of that age. <i>Invocation of Saints</i> by Rupertus l. 7. in Cant. <i>Confirmation</i> , by S. Bernard in vita Malachie, by Hugo l. 2. de sac. and S. Bernard reporteth of a miracle wrought by that holy Sacrament, <i>Extreme Vnction</i> by Innocentius the 3. Extra. de sacra vnct. <i>Merru</i> , by S. Bernard ser. 68. in Cant. <i>Miracles</i> , by Petrus Abbot of Cluniacum l. 7. & 2. de mirac. confessed by the Centurists Cent. 12. <i>Indulgences</i> , by a Lateran Councell, in which Pope Paschall the 2. granted an Indulgence of 40. dayes. Abbas Vrsip. in Chro. and Gelasius the 2. grated another which was promulgated and receaued throughout the whole Christian world. Bar. an. 1118. <i>The sayth of the Roman Church</i> , by Rupert. de diu. offic. l. 2. c. 22. The Roman Church hauing her foundation more deeply layd vpon the
Cathari.		Rocke
Pseudo-Apostolici.		
Harenci de Barulo.		
Adamita.		
Waldenses.		
Albigenes.		

The people of Nor-
 way by Nicolas an English
 Monk, with commission
 from Pope Eugenius the 3.
 which Nicolas was after
 chosen Pope, and called A-
 drian the fourth, who gave
 the dominion of Ireland to
 King Henry the 2.
 Another tyme S.
 George miraculously ap-
 peared, marching before
 the Christian army, hel-
 ping and assisting them.
 Baron. anno 1199.
 cap. 7.

The 3. Læran The Armenian Bi-
 shops reduced to the vnion
 of the Roman Church, by
 seeing a radiant beame,
 and two doves therein ouer
 the head of Pope Eugenius.
 as he was offering
 the sacrifice of the Masse.
 A stupendous miracle
 by which the Blessed Sa-
 crament was turned into
 flesh, and so continued
 many dayes in the view of
 innumerable witnesses.
 Helmold in hist. Sla-
 uon.
 Otto Frising. l. 7. cap.

The thirteenth Century from the yeare 1200. vnto the 1300.

Annus
 Christi.

1216. Honorius

3.

1222. Gregorius

9.

DOMINICVS,
 Franciscus foun-
 ders of the Dominica
 and Franciscan Or-
 ders, Engelbertus,
 Ethmundus, Samona,
 Antonius de Padua,
 Iacobus de Vitriaco,
 Conra-

Ree-will. S. Tho-
 mas. Man hath free-
 will, oitherwise in vaine
 are exhortations, commā-
 dements, prohibitions, re-
 wardes, and punishments,
 1. p. q. 83. art. 1. Re-
 allpresence. Bonauen.

in

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Colerelli.

Meroniti.

Petrus Ioannis.

the bodyes . Prat. V. Albigeſes . Sand. hæ. 151. ex Paulo Emilio and Cooper in his Diſtio. wher he ſaith the Albigenſes held the hereſies of the Albanenſes touching the ſoule, Baptiſme, God, and the generall reſurrection ; for touching the ſoule they taught, that after death it is put into another body . Cooper V. Albanenſes . Read the words of that Pro- teſtant Biſhop, and wonder what damnable heretikes his ſel- lowes rake out of hell to fill vp their forlorn Synagogue.

Rocke of the Apoſtolical faith, hath ſtood immoue- able, hath alwayes confuted the heretikes, not only of Greece, but of all the world, and pronouncing ſentence out of the high tribunall of ſayth hath gi- uen iudgment of them . The Popes Supremacy, by Goffrid^o Vindocruēſis in ep. ad Goffr. Carno. Acephali non fumus. We are not Acephali, or men without a head, be- cauſe we haue Chriſt the Saviour our head; and af- ter him the Roman Biſhop. Petr. Bleſenſis epitt. 144. calleth Celeſtin the Pope, the Vicar of him that was crucified, the ſucceſſour of Peter, the Prieſt of Chriſt, the Chriſt of our Lord, the God of Pharao.

The thirteenth Century from the yeare 1200. vnto the 1300.

Almaricus, ſiue Ammoricus.

I Mentioned not in the former age the errors of Petrus Abailardus, for although M. Simons vpon the Reuelat. p. 142. moſt ignorātly layeth claim vnto him : yet in no

K one

K. HIS Booke (ſayth S. Bernard epitt. 192. ad Guidonem) in which he perneciſly delighteth, gi- ueth ſentence againſt him, when he ſpeaketh of the Trinity, he ſauoureth of Arius,

- Conradus, Raymundus gatherer of the decre-
tall Epistles, Heduigis,
Lutgardes, Gulielmus
Antiodorensis, Alex-
ander de Hales, Petrus
Martyr, Albertus Ma-
gnus.
1241. Celestinus 4.
1242. Innocentius 4.
1254. Alexander 4.
1162. Urbanus 4.
1265. Clemens 4.
1271. Gregorius 10.
1276. Innocentius 5.
1276. Adrianus 5.
1276. Ioannes 20.
- Clara the foundresse of S. Clares Order, whose body hath remained for some hundred yeares vncorrupted. Bel. 1. de reliquijs Sanctoru c. 3.
- Martinus Polonus, Galterius, Matthæus Parisiensis, Humbertus, Thomas Aquinas; Iuo.
- Ludouicus King of France, renowned for sanctity, and miracles, Queene Margaret his wife, who after his death, wholly deuoted her selfe to God.
- Bonauentura named Seraphicus, for his burning zeale and inflamed loue,
- Thomas Cantapratenfis,
- in 4. di. 10. art. 1. q. 1.
- Sacrifice of the Masse.* Cabasilas in expos. Liturgiæ. Concil. Lateranense sub Innocentio Papa. 3. c. 10. There is of the faithfull one yniuersall Church, out of which none at al can be saued: In which Christ Iesus himself is the Priest & the sacrifice; whose body and blood are contained in the Sacrament of the Altar vnder the formes of bread and wine, the bread by diuine power being transubstantiated into his body and the wine into his blood.
- Supremacy.* S. Th. opuscul. 1.
- Confession and Satisfaction.* Guliel. Paris. lib. de sacram. Pœnit.
- Merit and Iustification of Workes.* Concil. Latera. 4. generale c. 1.
- Inuocation and Honour of Saints.* Alexander de Hales expressly teacheth, That not only the

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Dauid Dinantius.

Gulielmus de S. Amore.

Desiderius Longobardus.

Raymundus Lullus.

no one point doth he wholly accord with our moderne Protestants.

K. He denied all liberty of freewill euen in ciuill actions; denied God to bee the author of al good things; affirmed the holy ghost to be the soule of the world; said nothing was to be beliened but that which naturall reason lea-
deeth vs vnto; with other horrible blasphemies against Christ, against God, and the B. Trinity, recorded and acknowledged by Zu-
nglius & Oecolampad. lib. ep. pag. 710. & 716. and by the Centurils cent. 12. col. 848. 849.

L. Almaricus is challenged by Protestants, by Fox Act. & Mon. pag. 70. by White sect. 50. 38. for that he gainesaid with them the reall presence and transubstantiation. Prat. V. Almaricus.

M. He accused the Church of idolatry, for inuocating Saints, for Censuring

K 2 their

Arius, when of grace, he sauoureth of Pelagius, when of the person of Christ, he sauoureth of Nestorius. And Innocentius the Pope in Rescripto epist. 194. inter ep. Bernard. By the authority of the holy Canons we haue condemned all the wicked doctrines of Petrus Abailardus, together with the Author, & we haue imposed on him, as on an heretike perpetuall silence.

L. The generall Councell of Lateran assembled in the yeare of our Lord 1215. vnder Innocentius the 3. defineth the reall presence and transubstantiation against him, Can. 1. Reade the wordes in the former pag. col. 3. Likewise the same Councell Can. 2. saith: We renounce & condemne the most peenish opinion of wicked Almaricus, whose minde the father of lies hath so blinded, as his doctrine seemeth not so much hereticall as franticke. This was one of the most renowned Councils of

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1277. Nicolaus
3.

pratenfis, Gulielmus Durandus Epifcopus Mimatenfis, furnamed Speculator, amongft other works compiler of the *Rationale diuini Officij*.

the Angells, but alfo the blessed foules do offer vp our prayers to God.

Purgatory or Prayer for the dead. Cabafilas cap. 33. 42. S. Tho. 4. cont. gent. fayth: The vniuersall custome of the Church in praying for the dead, were vnprofitable, if there be no Purgatory,

Single life. Scholastici in 4.

Prescript fasts. Innocent. 3. ferm. 1. in diem cenerum.

Miracles. Diuers were accomplished by S. Dominicke, S. Francis, S. Antony of Padua, S. Thomas of Aquin, S. Lawrence, S. Clare, S. Bonauenture, and by Celestine the Pope, with which God attested their lines to be holy, their doctrine Apostolicall, the orders and institutes which some of the founded to be inspired by the holy Ghost. Witnesses of the miracles are S. Antonin. 3. p. hist. tit. 23. & 24. S. Bonauent. in vita S. Fran. Pet.

1281. Martinus
4.

Abertus of the order of Carmelites, Vdalric, Egidius Romanus, Medardes, Nicolaus Tolentinus, Irmgardis, Gertrudis, Angela de Fulgineo, Mechtildis, Henricus Gandauentis, Richardus de media Villa.

1285. Honorius
4.

1288. Nicolaus
4.

Petrus de Morono founder of the Celestines, so tearmed, because after 20. yeares being created Pope, he was called Celestinus 5.

1294. Celestinus
5.

1295. Bonifacius
8.

Ludouicus Bishop of Tolosa, Nicephorus, Calixtus, Ioanes Scotus doctor subtilis &c.

To omit diuers Albigensian hereticks conuerted by S. Dominicke. Geneb. in Innocent. 3.

In this age the yeare of our Lord 1205. the Liuiouians are conuerted by

Flagellantes.

Hermanus Italus chiefe of the Fraticelli.

Gerardus Sagarrellus, head of the Pseudo-Apostoli.

their images, for erecting Altars with inscription of their names. Prat. V. Almaricus. Geneb. in Innocent. 3. ex Æmilio.

N. He taught that every faithfull man was bound to beleue himselfe to be a member of Christ, and this he held as an article of faith. Vincent. in spec. l. 29. c. 107.

And do not our Protestants generally avouch, that every one ought to beleue himselfe to be one of the elect, and sure of his saluation? See M. Whitaker & M. Abbot touching this point Controuer. 24. who David Dinantius followed: yet they both denied the resurrection of our bodies; they denied Paradise, and Hell; denied the Blessed to see God in himselfe, but only in his creatures; denied the distinction of male and female sexe, & consequently all procreation in the state of innocency. And David Dinantius ad-

K 3

ded

of al Europe, for there were in it Fathers about 1280. the Patriarchs of Ierusalem and Constantinople, 70. metropolitans, 400. Bishops, Abbots 12. Conuentuall Priors 800. the Legates of the Grecian and Roman Empire, the Orators of the Kings of Ierusalem, of France of Spaine, of England and Cyprus.

M. S. Tho. 2. 2. q. 103. & q. 83. freeth the practice of our Church therein from Idolatry. Then Innocent. de alt. myst. l. 2. c. 96. sheweth the mysticall meaning of our Censers, and S. Dionys. the Apostles scholler maketh mention (as Hospinian himselfe confesseth) of perfuming or burning Incense at the Altar. Hospi. in hist. sacram. pag. 14. Dio. de Eccles. hier. And Gulielm^o Abbas maintaineth the erection of Altars in honour of Saints. Guliel. in vita S. Bernard.

N. S. Ber-

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The fourth Lateran generall, anno 1215. vnder Innocentius the 3. hauing in it 1283. Fathers, against the Albigenſes, Almaricus, and other heretikes.

The Councell of Lions, in which were reſident 1000. Fathers, whereof 500. were Biſhops vnder Pope Gregory the 10. for the holy Land: and againſt the errors of the Greekes, who then againe were reconciled to the Roman Church.

by S. Medardus. Crant. l. 7. cap. 13. although others attribute this conuerſion to the yeare of our Lord 1158. and that the Lituanians obtayned Medardus to be their Biſhop from Alexander the 3. Geneb. in Adriano 4.

The Lituanians alſo receaued the fayth by the Knights of Saint Mary. Crom. lib. 8.

The third Emperour of the Tartarians with innumerable of his ſubiectes, conuerted by the perſwaſion of the King of Armenia. Sabel. & Gul. de Nangia. 1270.

Other Tartarian Dukes conuerted in Asia. Crom. lib. 9.

And the deuotion of Chriſtians much increaſed by the inſtitution of the ſolemne feaſt of Corpus Chriſti, which Vrbano the 4. now ordained in honor of the moſt holy and Bleſſed Sacrament. Geneb. in Vrbano 4.

Pet. Card. Camera. in vita Celeftini. Sur. of the reſt.

One S. Antony of Padua wrought moſt admirable, to eſtabliſh the Reall Preſence, againſt a Sacramentary heretike.

S. Heduigis the Ducheſſe was indued with the giſt of Propheſy, to whoſe S. Mary Magdalen, S. Catherine, and others appeared at her death, in whoſe company her ſoule aſcended to Chriſt. Sur. in vita.

S. Thomas was miraculoſly inſtructed by S. Peter and S. Paul: he cured a ſicke perſon with the Reliques of S. Agnes. His body 7. moneths after his death remayned ſweet & incorrupt. Sur. in vita.

The

The

ded, that God is that which the Philosophers call *materia prima*, first matter. Prat. V. Almaricus, and V. David. Dinantius; Gualt. in sec. 13. I do not enuy our Ghospellers the prerogative of such forerunners.

O. Gulielmus de Sancto Amore is named by M. White in his way to the church sect. 50. 34. as a favourer of their profession, and yet he only reproved the free and voluntary poverty of religious persons. Castro V. Paupertas. In other points he beleevued with the Catho-like church, Transubstantiation, Sacrifice of the Masse, the Popes Supremacy, yea all those fundamentall points of our faith, which in M. Whitakers blind conceite, raise the groundes of true Religion. Whitak. Contr. 2. q. 6.

N. S. Bernard. serm. 1. in Septuag. *Who can affirme I am one of the elect &c? Certainly truly we haue not, the confidence of hope selaceth vs.*

O. S. Thom. 2. 2. q. 186. art. 3. *They that will become rich, fall into temptation &c.* 1. Tim. 6. *This desire is abandoned by them that imbrace voluntary poverty.* Againe the same S. Thomas ad sextum, alleading the sentence of S. Gregory: *Who out of their store do minister reliefe to the needy, offer vnto God a sacrifice, yet lesse worthy: But who reserue nothing to themselves, offer an oblation greater then any other kind of sacrifice.* Condemned also he was by Pope Alexander the 4.

The fourteenth Century from the year 1300. vnto the 1400.

Annus
Chr. M.

1303. Benedi-
ctus 9.

1305. Clemens
5.

1316. Ioannes
21.

1334. Benedi-
ctus 10.

1342. Clemens
6.

1352. Innocen-
tius 6.

NICOLAUS To-
lentinas, Augu-
stinus Triumphus,
Gulielmus de Nangi-
aco, Siffridus, Eucrar-
dus, Monaldus, Elea-
zarus the Count of Ari-
an, and Saint, with his
wife Delphina, who in
holy Wedlocke preserved
their virginity. Sur. die
27. Septemb. Duran-
dus de S. Portiano,
Herueus, Nicephorus
Gregoras, Petrus de
Palude, Aluarus, Gui-
do Carmelita, Ludol-
phus, Bertrandus, Bar-
laamus, Iohn King of
Armenia leaving his king-
dom to his nephew Leo, be-
came a Franciscan frier.
Geneb. in Clemente
5. Franciscus Mayro-
nis, who in the year 1315.
brought in that famous
act of divinity vsed by the
Sorbons in Paris, in the
which euery Friday tho-
roughout Sommer, one
that taketh that degree,
answereth all opponentes
from fve of the clocke in
the morning, vntill seauen

Free-will. Cantacu-
zenus contra Ma-
hometem. Reall Pre-
sence. Herueus cap. 7.
ad Hebr. Sacrifice of the
Masse. Durand. lib. 4.
sent. d. 13. q. 2. Supre-
macy. Occham in pro-
so. lib. de Sacram. Al-
taris. Confession and Sa-
tisfaction. Ludolph. 1.
p. c. 20. Merit & Iusti-
fication of workes. Lu-
dolph. 1. p. c. 66. Good
workes are meritorious of
three things, to wit, of life
eternall, of increase of
grace, of remission of pain.
Imuocation, & honour of
Saints. Aug. Triumph-
phus: The Saints while
they liued, merited, that
they might pray for vs, &
obtaine for vs benefis, &
therfore we innocate the
by those names, by which
whiles they liued, they
were called of vs. Thus we
say: S. Peter pray for vs.
quest. 17. sum. de po-
testat. Eccles. art. 3.
ad 2. Single life. The
third degree of Chastity,
is that of Virgins, wherby
all

The fourteenth Century from the year 1300. vnto the 1400.

Beguardi, and
Beguinæ.

P. The Lolhardes were infected with such Protestant errors, as haue bene condemned in the Petrobusians, Waldenses and Albigenses, of whome in the 12. Century.

Dulcinus.

Q. Wicleffe accorded with our sectaries in gainsaying trāssubstantiation, liberty of freewill, that the Sacrifice of Masse is grounded in scripture, merit of fasting & abstinence, indulgences, the necessity of baptisme for the saluation of infants, the Rōmane Church to be the spouse of Christ, the Popes of Rome, since Vrbān the 6. to be the immediate vicars of Christ vpon earth. Concil. 1. Constan. sess. 8. & 45. Gualter sacul. 14. for these &

Barlaam, and
Acindynus.

the like blasphemies our protestants make him a chiefe pillar of their synagoge. And

Iacobus Iusti, &
Bononatus.

L little

P. L Olhardus Walterus their first parent from whome they tooke their name, conuicted of heresy was burnt at Colen an. 1321. and their doctrine contradicted by Durandus de S. Portiano in 4. sent. By Ludolphus 1. & 2. p. vitæ Iesu Christi.

Q. Diners learned men of that time and immediately after, wrote against him and condemned his errors, as namely Iohn Kynningham, Richard Maidston, Thomas Winterton, Iohn Gascojn, William Woodford, with sundry others. the two famous vniuersities of Oxford and Prage; the Archbishops of Cāterbury, Yorke, and Prage deputed by the Pope as his Legats in that businesse, examined and adiudged his positiōs as hereticall. So did a Coūcell held at Rome (com-

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at night, without President, without companion, without dinner. Geneb. in Clement. 5.

all copulation is absolutely eschewed; that the mind it selfe by loue may be united vnto God alone, as it were to her spouse. Ludolph. 1. p. c. 64.

1362. **Vrbannus** Rochus, whose Image being commanded in tyme of a great pestilence, by the Fathers of the Councell of Constance, to be carryed through the city, the pestilence instantly ceased.

Prescript fasts. Durandus de S. Portiano 4. sent. The fast of 40. dayes, and other fasts ordained by the Church, and allowed by the generall custome of the Church, doe fall vnder precept: so that who so obserueth the not, or without necessity and reasonable cause breaketh them, sinneth mortally.

1378. **Vrbannus** Henricus Suso, Taulerus, Holcot, Gregorius Ariminensis, Thomas Argentinus.

Edward the third King of England, who in honour of S. George created the Order of the Knights of the Garter, being twenty six in number,

Miracles. In this age S. Nicolas of Tolentinum, S. Roch, S. Catherine of Siena, and others shined with miracles, both before and after their death. Anton. 3. p. hist. tit. 23-24. Surius in their liues.

1389. **Bonifacius** of whom the King himselfe is the chiefest. Polyd. Eng. hist. Ang. Ioannes Bacon Carmelita. Brigitta the Widow and Saint, once Queene of Sicilia who obtained of Pope Urban the fifth, the confirmation of her institute, and wrote the booke of

Among which a strange vision appeared to S. Nicolas

Lolhardus Wal-
terus the first
parent of the
Lolhardes.

Ioannes de Po-
liaco.

Armacanus.

Bertholdus de
Borbach.

Bartholomaeus
lanouzeus.

little lesse do they esteeme of the Lolhardes, whom M. Fulke in cap. 12. Apocal. sect. 2. rangeth in the number of his predecessours, howbeit neither of them could be Members of their Church; for the Lolhardes holding with the Albigenes, were attained with the Manichæa, Saducean and Pythagorean errors, Cooper in Dict. V. Albigenes & Albigenes. Besides other particular frenzies of their owne. Sander. heres. 107. Wicliffe taught first that Ecclesiasticall persons ought not to enioy temporall possessions. Secondly, that God must obey the diuell. Thirdly, that all things fall out by absolute necessity. Fourthly, that every bishop and ciuill magistrate loseth his dignity as soone as he committeth, and as long as he remaineth in mortall sinne. Fifthly, he condemned all lawfull oathes. Sixthly, he allowed marriage betweene brother & Sister. (commanding his books to be burnt.) Concil. Constan. sess. 8. And the whole realme of England in publique parliament, in the first of king Richard the second an. 1380. lastly the generall Councel of Constance sess. 8. & 45. vnder Pope martin the 5. reciteth 45. articles of his, and condemneth some to be notoriously hereticall, some erroneous, some blasphemous, some seditious. About the same time Thomas Waldensis, most learnedly refuted him. tom. 1. 2. & 3. Doctr. fidei. Besides Catholiques, Oslander an heretik repro- ueth his disallowing of oathes, as sauouring of Anabaptisme. Epit. hist. Eccl. Melancthon taxeth his first position cited in the preecedent Columne, as a pernicious and seditious superstition; & affirmeth more ouer that he held not with them the iustice of faith. Melan. loc. com. de potest. Eccl. & ep. ad Freder. Another protestant

blood and pain of Penitents. addit. las (who for six monethes
 2. ad Trith. an. 1350. before his death; every
 might heard the melody of
 Angell;) describing the
 paines of Purgatory, and
 great reliefe the soules re-
 ceave by the holy Sacrifice
 of the Masse. Surius in
 vita eius.

The Councell of **Againes** Emperour
 Vienna, having in of the Turkes is converted.
 it 300. Fathers; vnder Nicephorus Grego-
 der Pope Clement hist. lib. 4.

the 5. against di- Also the Canary I-
 uers heresies, and landes, the Cumans, the
 for the recovery of Lippensians, the Bosnians,
 the holy Land. the Patriniens, and other
 Sclauonian nations by Pope
 Clement the 6. and Lewis
 King of Hungary. Sebalt.
 Munster in Cosmo-
 graph.

The revolted Lit-
 uanians now wholly conuer-
 ted, with their King Ia-
 gello and his eight bre-
 thren. Bozius lib. 4.
 cap. 5. Geneb. in Vi-
 bano 6.

And Michael the Son
 of Andronicus the Empe-
 rour recouereth of a despe-
 rate disease by the holy oyle
 of Extreme Vnction. Pa-
 chin. l. 11. hist. anno
 1362.

Certaine Jewes Hab-
 bed the B. Sacrament, &
 bloud miraculously issued.
 Theodor. Loer in his
 Booke heereof. Til-
 man. Bredenbachius
 collat. Sacram. l. 9. c.
 25. which sacred host is
 religiously kept in S. Gu-
 dila's Church at Bruxels,
 where the sacrilidge was
 first committed.

The

The

Turelupini, seu
Cynici.

Wicleffus.

Sister. Seauenthy, he affirmed that S. Augustine, S. Bener, and S. Bernard are damned, if they did not repent themselves of this, that they inoyed possesiōs, instituted & entered into religious Orders. &c. Concil. Constāt. sess. 8. & 45. Prat. V. Wicleffus. Osiand. in Epit. hist. Eccle. Wicleff. 1. 4. Trial. c. 20. Besides he held with vs that reliques & images might with discretion be adored: he held praier to our Lady, Confirmation, Extrem vnction, and the rest of sacraments. Wiclef. de Euch. c. 9. ser. de Assump. Mariae, & in cap. 1. 1. ad Cor. & c. 15. Mar. tellant writer Pantaleon enrolleth him in the Catalogue of heretiks, saying: Iohn wicleff with the Lollhards preacheth his heresy in England. Pant. in Cronol. pag. 119. Mathias Hoe calleth the Wicleffits & Hussites, most monstrous monsters: yea Wicleffe himselfe recanted his heresy of the Reall Presence in an epistle to Iohn Biishop of Lincolne. Fox anno 1377. pag. 846. In an epist. likewise to Pope Vrban, he acknowledged that the Bishop of Rome is the Vicar of Christ on earth. And although M. Whitaker sayth: That all Popes were Antichristes, since Gregory the Great, Whitaker controu. 2. yet Wicleffe neuer doubted, but that they were all Vicars of Christ untill Vrban the 6. So far was he from being a Protestant.

The fifteenth Century from the year 1400. vnto the 1500.

Annus
Christi.1404. Innocen-
tius 7.1405. Gregorius
12.1409. Alexander
5.1410. Ioannes
22.1417. Martinus
5.1430. Eugenius
4.

PETRVS de Alli-
aco, Gerson, Tho-
mas de Kempis, Io-
annes Capreolus, Vin-
centius Ferrerius, To-
status, Bernardinus Se-
nensis, Laurétius Iu-
stinianus, Thomas
Waldensis, Ioannes
Capistranus a *Minorie*
admirable for doctrine, &
sanctity.

Coleta, Dida-
cus ab Ascala, who for
his holynesse, and miracles
was canonized by Sixtus
IV.

Bessarion, Nicola-
us de Cusa, Antoninus
Archbishop of Flore-
nce, solemnely related a-
mongst the number of
Saints in the year 1529.

Ioannes de Tur-
recremata, Petrus de
Natalibus, Nicolaus
Eremita, Iacobus Pi-
cenus, Alemannus,
Columba, Platina,
Dionysius Carthusi-
anus, Aeneas Silvius af-
ter

Free-will. Dionysius
Carthus. in sum.
fidei orthod. l. 1. art.
115.

Recall presence. Bes-
sarion de Euchar. Sacra.
Concil. Constantiense sels. 13. It is most
firmly to be believed and
nothing at all to be doubted
that the whole body and
bloud of Christ are truly
contained, vnder the formes
of bread, and wine.

Sacrifice of the Masse.
Gerson & Biel in can.
Missæ. Scholastici om-
nes in 4. senten.

Supremacy. Ioannes
de Turrecremata in
summ. de Eccles. A-
neas Silvius ep. 288.

Confession and Sa-
tisfaction. Tho. Wal-
densis tom. 2. c. 138.
Our Lord committeth yn-
to priests, a power that
supplyeth his roome to re-
mit the sinnes of whom-
soever; yet so, that they
humble themselves; so, that
(as

The fiftenth Century from the yeare 1400. vnto the 1500.

Ioānes Husse.

R. **I**OHN Husse (with whō Ierome of Prage and Ioannes de Zisca consented) embraced the errorrs of Wicliff, and vterly disliked the cōdemnation of them in the Councell of Constance. sess. 45. Onuphrius anno 1415.

Petrus Dresensis.

S. He taught besides that the Church is the whole company of the Predestinate. Con. Constant. sess. vltima, which is one of M. Reynolds sixe Conclusions.

Iacobellus.

T. That the Præsciti, or foreknowne, although in grace, are not members of the Church: the Predestinate are, though they persecute the same & belieue it not. Ibid.

Ioannes de Zisca captain of the Thaborites.

V. That S. Peter was not head of the holy Catholik church with other such like. Ibid.

Roalius.

Y. He reiected Confirmation, & Extreme

R. **T**HE General Councell of Constance hauing in it 240. Fathers particularly recyteth and condemneth all the errorrs of Iohn Husse &c. Conc. Constan. sess. vltima, approved therein by Pope Martin the 5.

S. Ioan. de Turrecem. in sum. de Eccles. lib. 1. cap. 3. We take the Church for the whole assembly or congregation of Catholiks, whether they be predestinate, or no; which kind of acception is more agreeable to the holy Scripture, which cōpareth the church to a nette containing all sortes of fish. Matth. 3.

T. Ibid. cap. 3. & 55. wher he expressly writeth: That all Infidells are members of the Diuine, whiles they remaine in infidelity: but S. Paul was an infidel whiles he persecuted the Church, the fore for that tyme not a member

- ter Pope Pius the 2. (as it is needfull) they vi-
Gabriel Biel, Picus ter their offences, so that
Mirandula, Maria To they promise to reforme
letana, Iohanna, O themselves. These things
fanna, Trithemius, therefore a sinner must of
Nauclerus. necessity fullfill, vnlesse we
will frustrate the power
of Christ, without which
the power committed can-
not be executed.
1447. Nicolaus 5. Catharina of Bo-
nonia, whose body is ther
to be seene at this day vn-
corrupted. Merit and Injusti-
fication of workes. Gerlo.
1455. Calixtus 3. Guichardus de in tract. de verbis do-
Morgis, who almost ten min. Venis ad me om-
neates endured most grie- nes.
uous tormets by a rupture,
but making a vow to S. S. Stouen Bishop of Dien, Inuocation and Ho-
mour of Saints. Laurent.
within three dayes was Iust. in serm. de nati.
perfectly healed. Gualt. B. Virg. Mariæ. Let
saculo 15. vs worship the Sonne in
his Mother, and honour the
Mother in her Sonne: let
vs saythfully performe our
vowes to them both, that
the Mother making suite
for vs to her Son, we may
ouercome the world.
1464. Paulus 2. Andreas Chias, Angelus de Clauasio
Dominicus Piscienfis, Author of the Angelicall
Summe. Summe.
1471. Sixtus 4. Albertus Crahzi-
tus, Ambrosius Camal-
dulensis, Baptista Tro-
uamala Author of the Purgatory or Prayer
for the dead. To stat.
Cases of Conscience called Episc. Abulen. in cap.
15. Marth.
Rosella, Baptista Man-
tuanus, Iohannes Ma-
rior, with others innu-
merable. vlt. Single life. Wal-
densis tom. 2. c. 129.
1492. Alexan-
der 6. Prescripti fasti. Dion.
Carthu. ser. 1. in ep.
dom.
- In this age the Sa-
moge-

- | | | |
|-----------------------------------|---|---|
| | <p>treme vnction, and slightly esteemed of Pennance. Æneas Silvius in ep. 130.</p> | <p>member of Christ, but of the Diuell.</p> |
| Picardus. | <p>Z. Petrus Dresensis held the necessity of Cōmunion vnder both kinds for the laity. Iacobellus, Ioannes de Rocsesana maintained the same. Bonfin. Dec. 3. l. 3. Præteol. in Elench. Yet none of these were protestants: for Iohn Huss, Ierom of Prage Iohn de Zisca & Rocsesana were poisoned with wicleffs heresies. Petrus Dresensis was infected with the leprosy of the Waldeses or Poore men of Lions. Iacobellus agreed in all points with the Romane Church, but only in that one aboue mentioned. Prat. V. Iacobellus. Besides the Hussites approued trāssubstantiatio, masse and so many other fundamentall points of our religion (Fox in Apocal. c. 11. pag. 290.) as Luther disdayned to be accounted of thir sect saying, They</p> | <p>V. The Councell of Florence in which the Greeke & Latine Church iointly say: <i>We define that the holy Apostolique See & Romane Bishop holdeth the primacy ouer the whole world, and that the same Roman Bishop is the successor of Saint Peter, the prince of the Apostles, & the true vicar of Christ, and head of the whole Church, the father and teacher of all Christians: & to him in the person of B. Peter, the full power was given by our Lord Iesus Christ to feed, rule & gouerne the vniuersall Church.</i> Hitherto are the wordes of that Generall, and most venerable Councell. Concil. Florent. sess. vltima.</p> |
| Hierome of Prage. | | |
| Bedricus, Author of the Orebites. | | |
| Orphani. | | |
| Galecus. | | |
| Matthæus Palmerius. | | |

Y. The same Council of Florence in decreto Eugenij 4. amongst the 7. Sacraments of the new Law, there specified expressly nameth Confirmation, Extreme Vnction,

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mogetians were converted.

Michael. Rit. lib. 2.

Bonfin. decad. 2. l. 10.

Likewise the kingdoms
of Benionine, Guinaa, An-
gola, and Congo. Marti-
nus Chromer. lib. 15.

The Councell of
Constance approu-
ed for the most
part by Martinus
5. in which Iohn
Husse, and Hierom
of Prage were con-
demned.

The Councell of
Florence, vnder
Eugenius the 4. a-
gainst the schisma-
ticall Grecians, in
which Palaeologus
the Emperour of the
East, many Eastern
Bishops, were pre-
sent, and a happy
vniō was made be-
tweene the Greeke
& Latine Church.

And about the yeare
of our Lord 1435. Zerah
Iacob Emperour of the A-
byssines imbraceth the v-
nity of the Church, by
meanes of Pope Eugenius
the 4. Dam. Goes l. de
Ethiop. morib^o. Vnder
whome the Grecians, La-
cobines, Armenians, Indi-
ans submitted themselves
to the fayth and obedience
of the Romā Sea, acknow-
ledged with vs, against our
Protestants, in a generall
Councell, all the 7. Sacra-
ments, Purgatory, Tran-
substantiation, the Pope
his Supremacy, Merite,
Masses, Prayers and al-
mes-deeds to be auailable
for the dead; approued the
bookes of Tobias, Iudith,
Hester, Ecclesiastes, Wi-
sedome, Ecclesiasticus, the
first and second of Macha-
bees, yea and whatsoeuer
els the Romā Church tea-
cheth

dom. 1. Quadrag.

Miracles, wrought
at the house of our Lady
of Loreto, which about
160. yeares before was trans-
ported into Italy: for Pope
Pius the 2. the Cardinall
of S. Marke, Iames a
Franciscan frier were ther
in this age miraculously
cured, the B. Virgin her-
selfe appearing to the la-
ter two.

And the Turkish ar-
my was terrified by mira-
cle from sacking the house.
Tusfel. l. 2. hist. Lau-
ret.

Sundry others were accō-
plished by the holy Syn-
dōn of Christ, which was
preserved at Chambery,
and now with great reue-
rence and veneration is
honoured at Turin. Pin-
gon. de Syndo. Euan-
gelica.

I omit very many
achieued by S. Vincen-
tius, S. Didacus, S. Ber-
nardinus, S. Antoninus,
as Surius and others
record in their liues,
and S. Antoninus 3.
part. hist. tit. 23. testi-
fyeth of 38. dead per-
sons restored to life
by

Ruchen.

Ioannes Behe-
im.

Petr^o de Osma.

Hermānus Riff-
nich.

do not well that call me
an Hussite, for he agreeth
not with me. apud Ros-
sens. art. 30. Therefore
Luthers brats were
driuen to most despe-
rate exigents, when
they chalēged them,
whome their first foun-
der renounceth; but
much more whē they
lay claime to the Pi-
cardi, as Fulke doth
inc. 12. Apoc. sect.
2. who accorded in
no one point with
Protestants, but only
in opposition to the
Roman Church, as al
here iks haue don, be-
cause falshood, though
various in it selfe, is
still contrary to truth:
otherwise they were be-
sotted, with the frensy of
the Admites, going naked
& prostituting themselues
to all abominable and pro-
miscuous lust. Aen. Silu.
l. de orig. Boem. c.
41. O shamelesse men
who pretend to be the
children of such filthy
parents, whom Zisca
their fellow-Hussite
abhorred, warred a-
gaynst them, and put
them a l to the sword
on, and penance, setteth
downe the matter &
forme of ech of them,
proueth Confirmati-
on out of the 8. chap.
of the Acts of the A-
postles, and Extreme
Vnction out of the 5.
chap. of S. James: Is
any man sicke among
you &c? Whence Wi-
cleff also, almost the first
Trumpeter (as Humar.
in vita Iuelli termeth
him) of the new Gospel
establissheth the same
holy Sacrament. Wi-
cleff ad c. 1. 1. ad Cor.
were he affirmeth the
matter thereof to be
oile of the Oliue con-
secrated by a Bishop.
Z. Aeneas Silinus
epist. 120. Such thinges
as are of the necessity of
the Sacraments remaine
vnechangeable &c. In the
Eucharist the vse of both
kinds is not necessary for
the people &c. And a-
gain: One kind, to wit,
the Chalice being taken a-
way, the Sacrament is not
withdrawne, because the
whole is receaued in the o-
ther kind. Right therefore
and most holy is the pra-
ctize of the Rom^{ish} Church

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cheth and belieueth. Cō- by the prayers & me-
cil. Florent. rits of S. Vincentius.

The sixteenth Century from the yeare 1500. vnto the 1600.

Annus
Christi.

1503 { Pius 3.
Julius 2.

PETRVS Galatinus, Dominicus Iacobatius, Almainus, Thomas Morus, Franciscus de Paula founder of the Minimes, Franciscus de Stanno.

Ioannes Trauerfis a holy Martyr burned in Ireland, for compiling a book in prooffe of the Popes Supremacy, and vpon examination stoutly auouched the worke, shewing forth the three fingers, wherewith he wrote it: which in approbation of that truth remained whole and vntouched when all the rest of his body was consumed with fire. Florin.

1513. Leo 10.

1522. Adrianus 6.

1523. Clemens 7.

1534. Paulus 3.

1550. Iulius 3.

1555. { Marcel-
lus 2.
Paulus 4.

1560. Pius 4.

1566. Pius 5.

l. 6. c. 15. num. 1. Ioānes Fisherus, Coelæus, Sadoletus, Catharinus, Eckius, Pighius, Driedo, Franciscus de Victoria, Canus, Franciscus Ximenez.

Fredericus Staphilus who renouncing Lutheranisme, became a Catholicks

Free-will. Alphonsus a Castro V. Libertas. Lindanus l. 3. Panop.

Reall Presence. Tapperius tom. 2. art. 13. 14. 16. Hefells de Euchar.

Sacrifice of the Masse. Demochares de sacrific. Eckius in Euchar.

Supremacy. Sandcerus de visib. Monarchia. Stapleton in doct. fidei Controu. 2. lib. 6.

Confession and Satisfaction. Hosius tom. 1. cap. 44. 48. &c. Elishius in Clip. Piorū. quæst. 16. &c.

Merit & Iustification of works. Canis. in Catechis. cap. 5. Grifald. in decision. V. Meritum.

Inuocation and Honour of Saints. Lindanus l. 3. Panop. Beauxamis in l. de cultu & reliquijs Sanctorum.

Purgatory or Prayer for

two only excepted. in the administration of
Aeneas Sil. ibidem. the Sacraments. Ibid.

The sixteenth Century from the yeare 1500. vnto the 1600.

Martin Luther.

Muntzer, the be-
ginner of the A-
nabaptistes.

Carlostadius.

Oecolampadius.

Quintius & Co-
pinus, heades of
the Libertines.

Zuinglius.

NOw the long
festred vlcer, or
byle of Protestancy is
fully ripe, and the
whol corruptiō breake-
th forth by Luther
Caluin and the rest of
their complices. For,

A. Luther im-
pugned the authority
of Generall Councils,
Inuocation and Ho-
nour of Saints, Free-
will, Vowes, Supre-
macy, Confirmation,
Penance, Orders, Ma-
trimony, extreme Un-
ction, Indulgences,
priuate masse, merit,
iustificatiō of workes
and the like.

B. Caluin im-
pugned the same: and
besides, the reall pre-
sence, worship of i-
mages, Purgatory,
Praier for the dead,
necessity of Baptisme
with diuers others
now defended by our
English sectaries; yet
with such irreconcili-

M 3. able

A**H**E was re-
fresisted &
condemned by Pope
leō the 10. by Charles
the Emperour, in Edi-
cto Worm. by Echius,
Cochlaus, Fredericus
Staphilus, Lindanus,
Caieran, Alphonsus
de Castro, Bishop Fi-
sher &c. By the fa-
mous Vniuersities of
Louaine, Collen, and
Paris. Sleid. 1. 3. Ge-
neh. in Leo. by King
Henry the 8. who
wrote a booke against
him, for which Pope
Leo graced him with
the title of *Defender of
the faith*. By the whole
Consistory of Chri-
stedome in the sacred
Councell of Trent,
where ther were pre-
sent six Cardinals, of
which foure were Le-
gates, 3. Patriarks, 28.
Archbishops, 168. Bi-
shops, 7. Abbots, 7.
Generals of religious
Orders, 39. Procura-
tors

1572. Gregorius

r3.

tholike, by seeing Luther
so beaten by the Dinell,
when he sought to cast him
forth of a possessed woman,
as the Dinell shutting the
doore, he was faine to be
draune forth of a Win-
dow, halfe dead. Geneb.

1585. Sixtus 5.

in Pio 4.

Catharina Genu-
ensis; Antonia Ro-
mana, Lucretia, Lin-
danus, Ianſenius, Re-
ginaldus Polus, Tap-
perus, Vega.

Urban 9.

1590. Grego-

rius 14.

Ignatius de Loy-
ola founder of the Socie-
ty of Iesus.

1591. Innocen-

tius 9.

Xauerus, Philip-
pus Nereus, Mater Te-
resa, Felix Capuci-
nus, Laynes, Iacobus
Borbanus, Surius.

1592. Clemens

8.

Franciscus Borgia
first Duke of Gandia, and
after third Generall of the
Society of Iesus.

Granado, Nauar-
rus, Bannes, Campi-
anus, Sheruinus, Bri-
antus, Aloysius Gon-
zaga, Onuphrius.

Carolus Boroma-
us Archbishop of Milan,
solemnely canonized by
Pope Paul the fifth.

Alanus

for the dead. Perez. 3.
p. Tradit. Peltanus
tract. de igne Purga-
torij.

Single life. Maldo-
nat. in illud Matt. 19.
12. Sunt enim Eunu-
chi &c. Where amongst
other excellent things, he
proneib, that our Aduer-
saries speake, both fallily
& ouerthwartly, con-
radicting themselves in say-
ing that no man ought to
make triall of continency,
vnles he certainly know he
hath that guift; and that
whoſoeuer hath it, is cer-
tainely by sayth assured of
it. Fallily, for sayth af-
foardeth not certainty of
knowledge, but of beliefe:
neither haue we any more
certaine beliefe of conti-
nency, then of grace. O-
uerthwartly, because
no man can be certaine he
hath the guift, before he
make triall: Make tryall
he ought not (say they)
before he be certaine.

Prescripti fasti: Al-
phonſ. de Castro. V.
Ieiunium. Pisa. tract.
de Ieiunio.

Miracles. Divers
were

- Georgi^o David . able iarres and hateful
variances among the-
felues, as neither their
first parents Luther
and Caluin nor any
two of their followers
can iointly accord in
all essential points, to
lay the first stones of
their new, disioynted
& tottering building.
For Luther euen to
his dying day detested
the Caluinists as fran-
ticke heretikes for de-
nying the reall presen-
ce. Confess. Tigur.
tract 3. fol. 108.
- Mekinchon. Caluin is euen with
Luther, calling him
Idolatriam, an Idola-
ter, because he termed
the Eucharist, *Sacra-*
mentum adorable, a Sa-
crament worthy to
be adored. Caluin.
ep. 72. . ad Bucer.
- Tindall. Luther reiecteth the e-
pistle of S. Paul to the
Hebrewes, the epistle
of S. Iames &c. Luth.
in Prol. Harm. Ep.
- Bucer. Caluin, with the
Church, admitteth
them as canonicall. in
Confess. Possiaca. And
besides, many other
substantiall differences
be-
- Westphalus. tors. And besides
the whole Catholike
Church, the Sectaries
themselves attached
Luther of many noto-
rious blasphemies. Zi-
nglius refelled this
dotage of his: The di-
uinity is threefold euē
as the persons. Luther
in Conf. Possia. affir-
ming, that, *in these*
wordes grauissimi errores
latitant; most grievous
errors lie hidden. Wic-
lius biddeth him re-
tracte, the monstrous
things he writeth concer-
ning mariag, diuerce, pe-
gamy or plurality of wi-
ues. Wicel. in metho.
Conc. Eccles. And
what Caluinist is ther
who doth not con-
demne his dreame of
Christs Vbiquity &c.
- Kemnitius. B. By the same
Generall and Oecu-
menicall Councell,
where all the heresies
of Caluin & his Sect-
mates were accursed;
by the iens also of so
many Learned men
euen to this day, as we
may say of him as S.
Bernard did of Pet. us
Abailardus, Manus
omnium
- Caluinus. B. By the same
Generall and Oecu-
menicall Councell,
where all the heresies
of Caluin & his Sect-
mates were accursed;
by the iens also of so
many Learned men
euen to this day, as we
may say of him as S.
Bernard did of Pet. us
Abailardus, Manus
omnium
- Seruetus. B. By the same
Generall and Oecu-
menicall Councell,
where all the heresies
of Caluin & his Sect-
mates were accursed;
by the iens also of so
many Learned men
euen to this day, as we
may say of him as S.
Bernard did of Pet. us
Abailardus, Manus
omnium
- Brentius. B. By the same
Generall and Oecu-
menicall Councell,
where all the heresies
of Caluin & his Sect-
mates were accursed;
by the iens also of so
many Learned men
euen to this day, as we
may say of him as S.
Bernard did of Pet. us
Abailardus, Manus
omnium
- Molinzus. B. By the same
Generall and Oecu-
menicall Councell,
where all the heresies
of Caluin & his Sect-
mates were accursed;
by the iens also of so
many Learned men
euen to this day, as we
may say of him as S.
Bernard did of Pet. us
Abailardus, Manus
omnium
- Peter Martyr. B. By the same
Generall and Oecu-
menicall Councell,
where all the heresies
of Caluin & his Sect-
mates were accursed;
by the iens also of so
many Learned men
euen to this day, as we
may say of him as S.
Bernard did of Pet. us
Abailardus, Manus
omnium
- Castalio. B. By the same
Generall and Oecu-
menicall Councell,
where all the heresies
of Caluin & his Sect-
mates were accursed;
by the iens also of so
many Learned men
euen to this day, as we
may say of him as S.
Bernard did of Pet. us
Abailardus, Manus
omnium

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The fifth Lateran Generall, partly against the Turkes, and partly for the reformation of manners, begun vnder Iulius 2. anno 1511. & ended vnder Leo 10. anno 1513.

The generall Councell of Trent, vnder Paulus 3. & Pius the 4. against the Lutherans, and other Heretikes anno 1563.

Alanus, Toletus, Genebrardus, Stapletonus, Petrus Epinatus &c.

The kingdom of Manicongo in Africa, anno 1503. receaueth the sayth of Christ. Geneb. in Pio 3.

Dauid Emperour of Aethiopia, and Helena his grand-Mother anno 1524. send letters and Embassadours vnto Clement the 7. promising him obedience, and earnestly requesting his Apostolicall benediction, and the fellowship of his communion. Paul. Iouius &c.

The Kings of Amangutium, and Bungo conuerted by Xauerus. Tursell. in vit. l. 4. c. 16.

Innumerable Indians, Iaponians, Brasilians, & other Westerne and Orientall people, partly by the Fathers of the Society, partly by Iacobus Borbanus a Franciscan frier, & his companions instructed, and christened: in so much as Xauerus alone is related by a learned Writer to haue brought vnto the fold of Christ 300. thousand Infidels. Bozius

were archieued in this age by S. Franciscus de Paula, Mother Teresa, Ignatius, Xauerus, who besides others, raised foure from death to life. Tursell. in vita eius lib. 2. c. 8.

By deuotion to our B. Lady of Loreto: for to let passe very many, that mercifull Queene appeared to a young man of Lastero (who made a vow vnto her) in the same shap wherein she is reuerenced at Loreto, and sayd: Son be not afraid, ihou shalt not dye of this sicknes, be thankfull and mindfull of thy vow. Victor. Briggant, and Tursell. l. 5. cap. 16.

By a picture of S. Nicolas of Tolentin sweating bloud. Marg. append. cit. in Clem. 8.

And in the yeare of our Lord 1573. happened that famous Miracle wrought vpon our Countrey-woman Margaret Iesope, by which she was cured of her lamenesse, bearing the solemne Masse of th

Alacius.

Bullinger.

Beza.

Osiander.

Stancarus.

Musculus.

Ochinus.

Swenckfield.

Trinitarij.

Punitani.

Knockes.

Goodman.

Jewell.

Buchanan.

Horne.

Humphry.

betweene them and their followers, of which I have spoken sufficiently heretofore part. 3. c. 15. Luther denied the immortality of the soule. He taught that the diuine essence begetteth, and is begotten, which destroyeth the very nature of God. For that which begetteth or breatheth must be really distinct from that which is begotten or breathed, & so there followeth not an vnity, but a duality or perfect trinity in the essence as well as in the persons. Reade what he writeth. I permit that the Pope make articles of his faith, to those that be his faithfull, such as are, bread and wine to be trāsubstantiated in the Sacrament; the essence of God neither to beget, nor to be begotten; the soule to be a substantiall forme of the body of man; himselfe to be the Emperour of the world, and the King of heauen, & an earthly God, the soule to be immortall, and all those infinite mon-

N

sters

omnium contra illū, the hands of all are lifted up against him. For to omitte Catholiques, who are innumerable, Albertus Grauerus a Lutheran published a Booke against him with this infamous title. The war of Iohn Caluin, and of Iesū Christ &c. And Aegidius Hunnius another, intituled, Caluinus Iudaizans &c. A third called, Turcisme; Arianisme, and Calvinisme, 3. brothers and Silters. Ioannes Schutz l. 50. caus. 48. A fourth namely Conradus Schusselburg addeth moreover, that God also in this world shewed his iudgement against Caluin, whome he visited in the rod of his anger, and horribly punished before the dreadfull houre of his vnhappy death. For God with his potent hand so strooke this Heretike, that hauing despaired of his saluation, hauing called vpon dæuels, swearing, cursing, and blaspheming, he myst miserably yielded

vp

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us lib. be signis Ecelef.
cap. 3.

Briefly more Countreys
and Kingdomes haue been
gained to Christ, in this
age, then the whole Chri-
stian world was before
thrice tould, as the Rene-
rend Priest and Confessor
of Christ M. Collingto
learnedly sheweth in his
Supplication to his Maie-
sty.

the Blessed miraculous Sa-
crament in S. Gudila's
Church at Bruxells. See
the same more largely
set down in Bristows
motiues pag. 20. 21.
22. 23. which is au-
thentically testified,
by publike record at
Bruxells. And so ap-
parantly knowne, as
no doubt can be made
thereof.

The seauententh age begon from the yeare 1600. vnto the 1700.

Annus
Christi.

1605.

Leo II.

Paulus

5.

PONTVS Tyar-
dus, Robert^o Dru-
raus, Baronius, Per-
fonius, Bozius, Feuar-
dentius, Florimundus
Raimundus, Petrus de
Villars, Franciscus de
Rufocaudia, Lælius
Baglioni Generall of
the Order of the Ser-
uits, Anastasi^o Coche-
lerus, Nicolaus Coef-
feteau, Michael Dani-
el, Antonius Tolosa-
nus.

Doña Luiza a noble
woman of Spain, who di-
stributing her patrimony
vnto the poore, came into
England to be partaker
of our Persecutions for
Christ

Free-will. Bellarmi.
de gratia & libero
arbitr. lib. 3. 4. 5. 6.
who besides, inuincibly
proueth all other points of
our sayth now in Contro-
uersy. So do many of those
that follow, though I cye
them only for one. Co-
sterus c. 5. Enchirid.

Reall presence. Ant.
Tolosan. in octo Dial.
de Præsentia Reali.

Sacrifice of the Masse.
Bordefius de sacrific.
Missæ contr. Caluin.

Supremacy. Bail-
lius tract. 2. Catechis.
pag. 55.

Confession and Sa-
tisfaction. Cottonus 1.

3. in

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Fox.	sters contained in the Roman dunghill of Decrees. Thus Luther word by word, tom. 2. impress. Wittem. an. 1546. in assert. ar. 27.	vp his wicked ghost, dying of the lowsy disease, wormes so increasing in an Aposteme or stinking vicer &c. that none of the standersby could any longer indure the vnpleasant smell.
Fulke.	Wherby you see that he maketh the articles of the soules immortality, the essence of God neither to beget, nor to be begotten, monsters deuised by the Roman Bishop.	Conradus Schusle- burge in Theolog. Caluinist. lib. 3. fol. 72.
Whitaker.		
Perkins &c.		

The seauententh age begon from the yeare 1600. vnto the 1700.

Agidius Hunnius.	T H E heresies of these men are for the most part, all the former Lutheran, or Calvinian frenzies, amongst which,	C. R euerend Father Gretser, and Tanner conuince the contrary in the foresaid Conference at Ratisbone.
Iacobus Hailbronner.	C. Hunnius auereth the sufficiency of Scripture alone to decide all controuersies. in colloq. Ratisbon. sess. 9.	D. Becanus purposely refuteth him, alleadging among other argumets this sentence of S. Prosper ex libel. ad articul. sibi falso impositos, art. 3. God truly is the Creator of all men: but no man was created by him to this end, that he might perish; for there is one cause of being made, another of being destroyed. That men are made, it is
Ioannes Piscator.	D. Paraus teacheth that god antecedently predestinath men to damnation. apud Becopusc. 11.	
Iacobus Arminius.	E. Casaubon accuseth the Romanists, for communicating the people onely vnder	
	N 2 one	the

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Christ. Cardinall Pe-
ron, Franciscus de Sa-
les, Camulius, Hie-
ronymus Simon, enno-
bled by the frequent mira-
cles, which euen at this
day are wrought at his se-
pulcher in Valentia.

1621. Gregorius
15. who now
sitteth in the
Chaire of Saint
Peter.

Claudius Aquai-
ua, Spondanius, Car-
dinall Ioieux, Beyer-
linck, Suarez, Philip
King of Saipne third
of that name. Duual-
lius, Bellarminus, Les-
sius, Abrahamus Bzo-
uius, Baldoinus, with
sundry other rare or-
naments of piety and
learning, of which
this age is most fertil.

In the yeare of our
Lord, 1695. the King of
Serra Lexna in the East
Indyes, foure of his chil-
dren, and two of his bre-
thren, receaued the sayth &
Baptisme of Christ, by the
bandes of Father Balti-
zar Barriera, of the So-
ciety of Iesus. Iarric. l.
5. hist. Ind. Orient.
cap. 46.

The most illustrious
Prince the Duke of New-
burge renouncing Luth-
eranisme, imbraceth the
Catholique sayth in the
yeare

3. instit. Cathol. cap.
42. 43. Merit and Iusti-
fication of workes. Tan-
nerius in opere de ne-
cess. viil. & merit. bo-
norum operum.

Inuocation, & ho-
nour of Saints. Tyraeus
in lib. de inuocat. San-
ctorum.

Purgatory or Prayer
for the dead. Posseuinus
sect. 7. refuta. Chy-
trazi. Single life. Becanus.
lib. 4. cap. 2. 3.
4. de repub. Eccles.
where he proueth it
by Scriptures, Fathers
and Councells shew-
eth, First, how the
Priests of the old law
observed, by diuine
precept a certaine con-
tinency for a tyme.
Secondly, how the
Apostles partly by the
Counsaile of Christ,
partly of their owne
accord, kept perpetu-
all chastity. Thirdly,
how they perswaded
and enioyned the like
to other Ecclesiasticall
persons.

Prescript fasts. Bu-
saus lib. de delectu ci-
borum.

Miracles. Diuers
wrought

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Conradus Vorstius.

Sibrandus.

Andreas Osiander.

David Rungius.

Lælius.

Christophorus Morold.

Paræus.

John Reynold.

Robert Abbot.

one kind. in his answer to Card. Peiron his epistle.

F. Antonius de Dominis inueigheth against the Popes supremacy; & alloweth the validity of marriage, after solemne vōwes .1. 1. 2. &c. de Repub. The rest of their assertions I omit as notoriously knowne, and daily vented with such variance amongst themselues, & from their first founders, with such repugnance to the Scriptures, and Fathers of the Primitiue Church; as M. Rogers could not translate S. Austines meditations or Soliloquies, without dissenting frō him in many principall points of our religion, willfully reiected and suppressed by him: for which he thus pleadeth his excuse. *It stood me vpon both for my owne credit, and also for the behoofe of others, to leaue somewhat out, for had I not so done &c. I should haue said, that the Angels as for di-*

the fauour of the Creator, that men are destroyed, it is the fault of the preuaricator. Becan. opusc. 11. q. 3.

E. Cardinal Peiron iustificeth that custome, & vnderstandably proueth, how the Church might vpon iust cause change the communion of both kindes into one, because both are only requisite to the integrity of the signification, not to the integrity of the essence of the Sacrament: for so she changed, in the Sacramēt of Baptisme immersion into aspersion, by reason of danger to infants & other inconueniencies mentioned by S. Chrysostome ep. 1. ad Innocent. Notwithstanding that Christ commanded an immersion, dipping, or plunging into the water as the Greek word βαπτισμα doth import. Notwithstanding the Apostles, and the ancient Church long practised it. Notwithstanding

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year 1614. Besides many others conueried in China, Iapona, Brasilia, Persia, East and West Indies; many in Polonia, Germany, Zeland, Holland, Brabant &c. by Priests and other Religious men of the Roman Church. By which onely Church as you see, all Countreyes haue beene conuerted, all generall Councells assembled and confirmed, the heretikes of all ages condemned, out of which Church all sects and Sectaryes haue departed, from which they haue embezelled all their Ecclesiasticall, & approued Rites, Sacraments, Lawes, Ceremonies &c. And yet the Roman Church, neuer borrowed the least rite or ceremony from any, neuer departed from the Communion of a more ancient Church; but stil remaineth in the Center, and roote of her first planted, and receaued sayth.

wrought at this very tyme in all partes of Christendome: but I will only touch heere those of our bordering Countreyes, atchieued in the presence of many living and eye witnesses: to wit, the miraculous cures done at our Ladyes of Hall, and Sicheu recorded by that eloquent and famous Writer Iustus Lipsius, in his booke, the one intituled, *Virgo Hallensis*, the other *Dina Sicheuensis*, sine *Aspicollis*; amongst which very memorable is that, which fell out in the year of our Lord 1603. mentioned by him in the 45. Chapter *Dina Sicheuensis*. Of one Iohn Clamei lame from his natiuity, & of a monstrous shap or composition of body; his thighes & feet were contracted, and turned towards to the forepart of his breast, so that his knees did grow and cleane fast thereunto; his limmes so trust vp, as he was vnable to stand, lye, or walke, only able to sit, and sitting to crawl &c.

Wt'o

- Thomas Bilson. *vers other ends, so for this are appointed, that they offer the Prayers of the children of God, in the sight of his Majesty. cap. 15. I should have said, that the same Angels do bringe our groanes and sighes to God, that they may obtaine for vs, the fauourable propitiation of his benignity, and returne to vs the desired blessing of his grace. cap. 27. I should haue said that our Saviour descended into hell where our forfathers sate in darknesse. cap. 32. Finally I should haue said that we ought to doubt, whether we shall arriue to the port of Saluation or no, because all things are reserved vncertaine for the time to come. Hitherto Rogers, word by word, only that I change into English the sayings of S. Augustine, which he to hide his coozenage, from the illiterate, citeth onely in Latin. Rogers in his epist. dedicat. More audacious was the translation of the same Authors worke de ciuit. Dei, who comming to*
- Field. *withstanding it was necessary to the integrity of the signification of our death and buriall with Christ; though not necessary to the essence and substance of Baptisme. Card. Per. lib. 6 pag. 1112. 1113. 1114. &c.*
- Sutcliffe. *F. Becanus notably establisheth the truth of the one, and the inualidity of the other, against him. Bec. de Eccl. Repub. So doth Fidelis Annotus in Censura pag. 93. 94. 95. &c. and pag. 150. 151. where he proueth the Supremacy by Luther, Melancthon, and other heretikes, and conuinceth the marriage of Votaries out of S. Basil, S. Chrysostome, S. Ambrose, S. Hierome, and S. Cyran to be whoredome, incest, adultery, or worse then adultery. Eudemon Iocannis, & others, I let passe who do the like, & learnedly refute all his other heretical positions.*
- Casaubon. *those*
- Mason. *those*
- Hugh Sanford. *those*
- Marcus Antonius de Dominis. *those*
- Morton. *those*
- Carleton. *those*

Who moued with the same of that holy place, was
 carried in a Waggon to Sichem, and cropt into the
 Virgins chappell, where after he had expiated his finnes
 by Confession and penitence, and receaued the holy Sa-
 crament &c. as he stood before the Altar, he felt his
 withered and conuoluted feet loosed and stretched forth,
 so that he presently stood vpright, to the great amaze-
 ment of himselfe, and others &c. These things were
 there scene by the people, scene at Louaine, scene at
 Bruxels, when he returned, and who did not runne to
 meete him? Thus Lipsius. I might adde many
 others related by him, of all which he giueth
 this testimony in the beginning of his first
 chapter: Behould things done in the eyes and eares of
 vs all, behould them celebrated with concourse, applause,
 fruit or benefite of Countreyes! What truth can there
 be in humane affaires, if no truth be giuen to these
 things? Another most renowned was done in
 the County of Burgundy in the yeare 1608.
 whereas in a Church of our Lady, on the day
 of Pentecost, the Blessed Sacrament was ex-
 posed vpon a siluer Reliquary, to the view of
 the people, a suddaine fire by chance con-
 sumed not only the ornament, & Altar-cloaths,
 but ouer the very steppes it selfe, on which it
 rested, and yet the Reliquary with the sacred
 host remained vntouched, and without prop-
 er stay hanged in the ayre, the space of 33.
 houres, from Whitsunday in the after-noon
 till next Twesday morning (in the sight not
 only of the townesmen of Fauernum, but of
 the inhabitants thereby, who flocked thither
 in great multitudes) vntill a Reuerend Priest
 saying Masse, it descended by little & little for
 him to receaue: which the Archbish. of Bisuntum
 iuridically examined, and found to be true by
 the authentick deposition of 52. witnesses
 of great credit. In hist. Vesunt. pri-
 mu

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11

chose wordes (lib. 2. c. 8.) Oblit. sacrifici
Corporis Christi, he offered the Sacrifice of the body of
Christ, without cloake of excuse, Englisheth
them thus, He ministered the Communion, rather
choosing to wrong his owne conscience, and
peruert the wordes and meaning of so great
a Clarke, then to allow with him the Sacri-
fice of the Masse. But no meruaile, for as the
Ghospel of our Sectaries was first broached by
lies, treacheries, corruptions, deprauations,
&c. So by the same perfidioufnes it is stil main-
tained, as Zanchius, one of their owne side,
truely witnesseth of himselfe, and his fellow
Protestants thus.

I haue reade (sayth he) the Latine Coppy
of the Apology, and diligently read it ouer, not without
Choller, when I perceined what manner of writing
very many, let me not say for the most part, all, do
rse in the Churches (as they are called) of the Reformed
Ghospel; who would seeme notwithstanding to bee
Pastours, Doctours, and pillars of the Church. The
state of the question, that it may not be vnderstood, we
often of set purpose overcloude with darknesse; things
which are manifest we impudently deny; things false
without shame we auouch; thinges plainly impious we
propose as the first principles of Faith; thinges orthodo-
xall we condemne of heresy; Scriptures at our pleasure
we detorte to our owne dreames; we boast of
Fathers, when we will follow nothing lesse then their
doctrine; to deceaue, to calummate, to raile is familiar
with vs; neither do we thinke or regard, how much
with these our wruiings the current of the Ghospell is
hindered, the Churches of Christ are ruined, Sectaries
are strengthened in their heresy, Tyrants are encoura-
ged to take armes against vs; and in fine the Kingdom

O

of

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videtur, deinde Lagdun: edita: apud Petrum Rigandum. By which it is manifest that the Roman fayth hath been alwayes sealed with such warrant from God in every age, as we may conclude with Ricardus de S. Victore: O Lord, if it be error which we believe, we are deceived by thee; for thou hast confirmed these things with signes and wonders, which could not be done but by thee. lib. 1. de Trinit. cap. 2.

FINIS.

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IO.

of Sathan is furthered and promoted : but so as we may
defend our cause, good or bad, by right or by wrong, all
other things we turne upside downe. O tymes!

O manners! So he, in Epist. ad Io.

Sturmium. habetur in fine lib.

7. & 8. Miscellan.

FINIS.